

Christian Courier

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Indonesia vets join hands after 44 years

Bert Witvoet

ROCKWOOD, Ont. — If someone calls you a "sobat," chances are you're Dutch and you served as a soldier in the former Dutch Indies between 1945 and 1949. *Sobat* is Malaysian for "friend."

During those years the Dutch were fighting to regain control of a colony that had been occupied by the Japanese during World War II and was afterwards taken over by Sukarno and other Indonesian nationalists.

The Indonesia action saw 6,000 Dutch soldiers killed and 130,000 wounded.

A peculiar bond

About 135 *sobats* and spouses came together in a Rockwood, Ont., park, 20 kilometers northeast of Guelph, for the first picnic organized by a group called VOMI (*Vereniging voor Oud Militairen Indie*, or Society of Indonesia Veterans). The day was spent socializing and playing games.

According to Gerald Schroor

of Oshawa, one of the veterans who attended the picnic, "You could feel that peculiar bond between people who had shared the same loneliness and frustrations far from home and family, but who had also shared good times and the love and friendly smiles of the people [Indonesians] they had come to help."

Don Walinga of Brampton, who serves as the secretary of the Ontario branch of VOMI, says that the purpose of getting together three times a year for a dinner or a picnic is to offer support to each other. "Some of the veterans have been deeply scarred by the war in Indonesia," he says. "Now that we are retired, the memories are coming back."

No gratitude

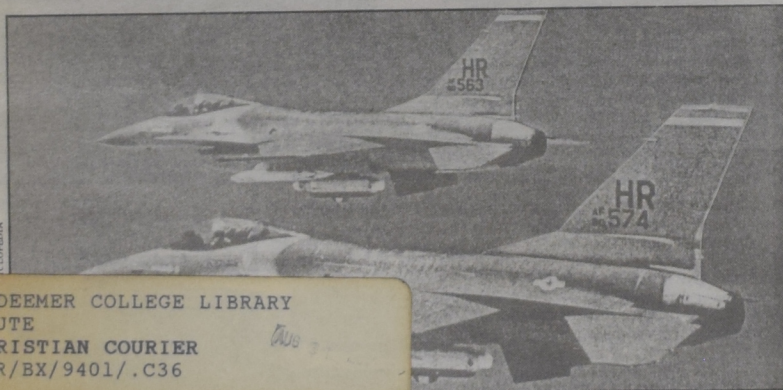
According to Walinga, the Dutch government treated the returning soldiers shabbily, sending them home with only 100 guilders for a new suit. It was international pressure that

See **SOME** p. 2...



The VOMI board, l. to r.: Henk Wikkerink, Joop Huisman, Don Walinga, William Wiersma, Gerard Ledderhof.

Arts festival opposes glorification of militarism



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F-16 Fighting Falcon jet fighters

Jane Ouwehand

ABBOTSFORD, B.C. — War and peace came together here on Aug. 11-13. The annual air show at the airport sported "Stealth"

bombers and a depiction of the Japanese attack on Pearl Harbor. Meanwhile, at Matsqui Centennial Auditorium, an Arts and Peace Festival was designed as a "peace witness" to confront

the air show.

Festival-goers were asked to hand out leaflets at the air show questioning the glorification of militarism and bringing attention to the victims of war. The

fireworks display, called "Tora, Tora, Tora," notes organizer Edith Krause, "comes across as entertainment. Children watch that and see it as exciting instead of tragic. We draw attention to the fact that people were actually killed during that event."

Over 2,400 people were killed at Pearl Harbor and 340,000 died in the subsequent bombing of Hiroshima and Nagasaki. Chalk was provided for participants to draw the outline of a body on the sidewalk in front of the air show.

But there was much more to

the festival than opposing violence as entertainment at the
See **CHILDREN** p.2...

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News

Children were a lively part of the festival

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air show. A full program of art, drama, workshops, music and children's activities provided an opportunity to "celebrate peace and art as a community of peacemakers," according to organizer Carrie Warkentin. Over 110 people at-

tended. An art show of 36 paintings, submitted by 21 artists, provided much food for thought. Some brought out topics which need to be addressed to bring more peace to our world, organizers felt.

Edith Krause's graphite and acrylic "Four Year Olds" called

attention to child poverty; Stephanie Charles' photograph "Nuclear Sunset" and John Revill's acrylic "Abortion" similarly challenged our society's status quo. "Thought provoking and meaningful," "incredible talent" and other comments in the guest book suggested a very appreciative audience.

Ecumenical effort

Last year the Mennonite Central Committee organized the Arts and Peace Festival, but there was some controversy about some of the art work. This year an ecumenical group formed a board to do the

organizing independently of any church or church group.

The children were a lively part of the festival. They participated in games, puppet making, chalk drawings and face painting. The children also listened to returning missionaries Steve and Jean Thompson describe life in Russia. They assembled kits containing school supplies for the Mennonite Central Committee to send to Russia for the children. Later in the afternoon, Karen Elgersma and Co. involved them in children's theatre.

After a salmon BBQ supper, Ron Reed from Pacific Theatre

entertained the group with a one-man act about a disc jockey in an apocalyptic setting. His asides about possibly being the last man on earth contrasted sharply with his cheerful on-air personality, and the whole audience was relieved when the phone rang.

Celebrating the arts and exploring peace as a group may not have stopped the militarism of the air show, but it asked a valid question and tried to begin to answer how we can effectively "make every effort to live in peace with all men." (Hebrews 12:14a).

Plea to doctors

An open letter to the Canadian Medical Association

As members of the Christian Reformed Church we express our concern over the recent policy proposal of your association's executive *not* to take position on the legalizing of physician-assisted suicide, in effect leaving it to the consciences of individual doctors. Our concern is somewhat relieved by your subsequent decision not to support euthanasia. However, the narrow margin by which your members voted for that position troubles us.

Doctors have traditionally been the defenders of life. It is distressing that this image is fading as many physicians support the destruction of human life, often with dubious justification. We are thinking, for instance, of the thousands of abortions carried out each year by doctors, most of them for reasons that have nothing to do with medicine. Now the open admission by some of our members that doctor-assisted suicide is already occurring on a daily basis, and the large number of physicians who voted in favor of euthanasia, further erodes that image.

We realize that the very advances in modern medicine that do so much to aid life place us at times before questions and dilemmas we never had to face before. Decisions on those matters are not easy. However, there remains a vast difference between *the intention to relieve suffering* — even though at times it may speed death — and *the intention to bring about death* to relieve or avoid suffering.

We urge your association not to step over that critical line and to restrain your members from crossing it. Instead of offering guidelines to legislators in the event euthanasia should become legal, we hope that you will instead make it clear to Canadians that the medical profession will not help people commit suicide nor presume to kill in the name of mercy.

Rev. William Dykstra, Chair
Committee for Contact with the Government
Council of Christian Reformed Churches in Canada

Some have called them murderers



Sun and shade made two excellent sobats for the VOMI picnickers at Rockwood Area Conservation Park.

...continued from p.1

brought to an end what many had considered a fight for the freedom of Indonesia.

Over the years a kind of shame has been attached to the five-year operation against communist nationalists led by Sukarno. "Some have called us murderers," says Walinga. Schroor says the experience is comparable to that felt by Vietnam veterans in the U.S.

The Dutch government final-

ly realized it had not done justice to the Indonesia veterans, says Walinga. That's why some years ago a monument to the memory of those who had lost their lives in Indonesia was erected in Roermond, Limburg.

VOMI was started in the Netherlands seven years ago and has 6,000 members there.

The southern Ontario branch of VOMI, which has 150 members, invites other sobats in Canada and the U.S. to join.

"Our wives are getting tired of listening to our stories," says Walinga, "so now we can talk to each other."

The organization publishes a newsletter called *Surat Kabar* and sends out the Dutch VOMI magazine called — what else — *Sobat*.

For further information write Don Walinga, 12 Leacrest St., Brampton, Ont., L6S 3K6.

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News

Make room for religion in public schools, say Christians, Hindus, Sikhs and Muslims

Robert VanderVennen

TORONTO — "It's a matter of equality and fairness," says Manohar Singh Bal, a Sikh parent who has joined nine other parents in taking the Ontario Ministry of Education to court. Bal wants alternative schools within the public school system for Ontario's 100,000 Sikhs, like the three schools in British Columbia which are subsidized by tax money.

Those schools have special courses in the Sikh religion and in the Punjabi language, in addition to the regular curriculum. But those schools are quite different from the other B.C. public schools — you "breathe different air in them," says Bal. Many non-Sikhs attend those schools, he adds.

Bal and the other parents are asking the Ontario Court of Justice to declare unconstitutional the policy of the Ontario Ministry of Education that public schools must be secular and have no place for "religion." The case is being brought to Mr. Justice Warren Winkler during the week of August 29.

Room for religion

The parents want the court to declare that Ontario violates the Canadian Charter of Rights and Freedoms in the way it has applied a court ruling that the Elgin County board of education had to discontinue its religious education classes. The parents want the Ontario public school system to include schools with specific faith commitments.

The parents hold to different religious faiths. Some are Christian, others are Hindu, Sikh or Muslim. Among the Christians are Rev. Albert Dreise and Marian Kits. All want the public schools to have room for education in accord with their religious beliefs.

This case comes on the heels of the Ontario Court of Appeal's decision that Ontario's refusal to fund alternative religious schools does not violate Canada's Charter of Rights and Freedoms. That case was brought jointly by the Ontario Alliance of Christian Schools and the Canadian Jewish Congress.

The Ontario Multi-faith Coalition for Equity in Education (OMCEE) supported the Alliance case. But it has also been working since 1991 to prepare the current case, says Gerald Vandezande, OMCEE's government relation co-ordinator.

He says that this organization has always held four policy positions: that the government should fund alternative schools, that public schools should provide credit courses in religious education, that they should teach courses about religion, and that within the public school system there should be room for schools with distinctive religious viewpoints.

It is that last position they are now pressing in the courts, a position which supplements that of the Alliance.

Majoritarianism is wrong

Lawyer Peter Jervis will argue before Mr. Justice Winkler that it is "majoritarian" secular values in Ontario which "dictate a secular public education system." The "majoritarian" view is wrong because it violates Section 15 of the Charter, which guarantees "equal protection and equal

benefit of the law without discrimination based on religion."

At present, parents and students belonging to religious minorities are either forced to conform to the majority or support at their own expense alternative education outside the system. Jervis says that the public school system itself should recognize and make provision for the role of religion in education.

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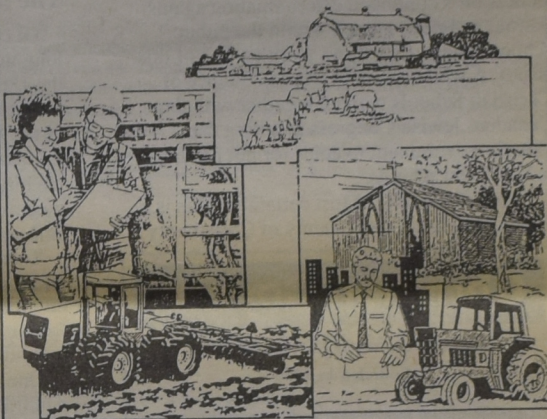
Superheated steam makes stronger paper

(NC)—Drying newly formed paper with superheated steam may significantly improve paper quality, according to researchers with the Mechanical and Chemimechanical Pulp Network. McGill University researcher Dr. Murray Douglas and his team of network-funded students and research associates have found that this revolutionary process, in which paper is dried in steam at temperatures as high as 450°C, produces substantially stronger paper.

Key evidence in the case will be presented by parents and teachers of the Christian school in northern Ontario's Stratton Creek, which operated for many years under the Fort Francis-Rainy River public board of

education. After the Elgin County court decision, that school was forced to delete its religious character or else operate privately without ministry funding.

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Editorial

Why the major religions are banding together

It appears that the Vatican is getting support from fundamentalist Muslim governments and groups in its opposition to the Cairo document. The Cairo document is a United Nations draft paper laying down guidelines to avoid a population explosion in the world. The Vatican, with its strong anti-abortion position, does not like the document because it does not want to see abortion used as a form of birth control. It thinks it can get lobbying assistance from other religious groups.

Here in Ontario, Christians are getting support from Hindu, Muslim and Sikh groups in their opposition to the Ontario Ministry of Education's continued discrimination against various religious groups within the public school system. (See news story on p. 3 of this issue.) A while ago the Ontario Alliance of Christian Schools worked together with the Canadian Jewish Congress in taking the Ontario government to court for not funding independent schools.

Signs of the time? Most certainly! This is a time when the greatest enemy of Christianity

and all other religions is the spirit of secularism.

Secularism is the mindset that wants to move all religions that claim a divine origin from the public sphere to the private sphere. Since the public sphere has grown over time so that today it includes schooling, day care, hospitals, newspapers, entertainment and whatever else there is outside the home and church, there is little working space left for religions that offer a supernatural perspective. No wonder religious leaders are becoming alarmed and want to work together.

The road to self-rule

Of course, secularism has been around for a long time — ever since European thinkers of the 18th century called for intellectual freedom, in fact. Scholars refer to that century as the Age of Reason or the Age of Enlightenment. It was the century that signaled the birth of science and technology, the modern gods that are allowed to influence the public sphere.

Today, governments and lobby groups are intent on translating the 18th century call for intellectual freedom into societal freedom from religion and into social rights for the individual.

One can picture this process by thinking of a bulldozer which, in the name of progress, levels complete habitats of fauna and flora in order to make room for the artificial, climate-controlled environments we call malls. People like malls because malls feed their consumerism and protect them from rain and wind. In the same way people like a secular

society because it feeds their desire for self-rule and it protects them from the demands of a higher being.

The intent of secularization seems positive. People want a utopian society that does not discriminate and that allows for the greatest unity and freedom. Religion separates, it is argued, and religion places restrictions on human behavior. So why not bulldoze religion out of sight so that we can build a new and better world?

And so the malls of correct political thinking, value-free education and social engineering are springing up like mushrooms. Are we having fun yet?

It helps to have tunnel vision

Over against the delights of secularization editors and columnists often place the dangers of religious fanaticism called fundamentalism. It's a handy tool. Why distinguish between the extreme fanaticism of an Iranian ayatollah and the calm voice of a Preston Manning, who is concerned about the national debt? Why acknowledge a difference between Christian schools that want to inspire children with Christian principles and a system called "apartheid" in South Africa?

In the meantime one wonders how anyone can be enthusiastic about the removal of religion from society when the evidence is piling up that people are losing their moorings and social institutions are breaking down. Isn't it becoming clearer by the headline that a god-less society is a less good society?

BW

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- provides opportunities for contact and discussion for the Christian community.

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Getting rid of an unwelcome guest

Lest we think of secularism exclusively as a bulldozer that seeks to remove religion from public life, especially after reading the above editorial, let's change the image.

Think of secularism as a slightly unwelcome yet invited guest in your home. True, he's not the kind of guest you want to introduce to your friends. You're a bit apologetic about his staying so long at your place and you have asked him to keep out of sight as much as possible. But you were the one who opened the door and asked him to step inside.

It's not a hostile bulldozer that makes you sit down to a useless sitcom, for example. Your friendly television set in the corner of the family room just won't turn on unless you flick the remote control. No edict from Ottawa or your provincial parliament says that you must shop until you drop or make sure that you set your heart on things that give full-time employment to moth and rust. Nor is it Big Brother on a screen in the kitchen that tells

you to send your child to a school where science is portrayed as a purely objective form of study that is not informed by religious choices.

Those are the subtle suggestions slipped into your mind by your guest, old Secky. Secky is as comfortable as a dirty sock. He is, after all, a spirit of the time. And a spirit needs a home, as we all know from the story of the healing of the demon-possessed man from Gerasenes (Mark 5). And here is Secky, nicely situated in your home. Not only in your home, but in the hearts and minds of your family. How comfortable can anyone be!

Just in case you want to get rid of this unwelcome guest, know that it's not easy to get rid of someone who has stayed so long. And besides, you need a large herd of pigs nearby. It takes a lot of prayer and mental courage to keep your house clean from the spirit of this time that says that most areas of life do not belong to God.

BW

Letters

'Jean Christian' should be a positive influence

Regarding: "Chretien: Christian" in Church press by Rev. Kuntz, I would certainly like to think he is.

Prior to the last national election, Mr. Chretien removed 16 pro-life candidates in various ridings and appointed pro-choice candidates. In the Brantford, Ont., area, pro-life Herman Kruijs was so angered by the secretive replacement of Jane Stewart, that he ran as an independent.

Let's say that Mr. Chretien is a Christian. Then, let him examine himself before he partakes of Mass with ques-

tions, such as these: 1) Who creates life in the womb? 2) Who said: "I formed you in your mother's womb?" 3) Who said: "Let the little children come to me, for of such is the kingdom of heaven?" 4) As a Prime Minister, what am I doing to encourage adoption, rather than abortion? 5) What good fruit am I producing?

Whether a Christian or not, God only knows, Mr. Chretien can at least be a positive influence, not only in the pro-life realm, but other moral areas, as well.

Peter Tensen
Brantford, Ont.

Longs for the comforts of a Dutch pamphlet called EB

After reading C.C. one day, I received the next day from Holland the evangelistic paper called *Elizabeth Bode*. I wonder why after all these years we don't have something like that here. At least, I've never seen it.

What a delightful small, almost leaflet it is. The story! The questions! The delightful poems! It's worth the money. Many people, young and old, are comforted by it.

Holland was a good little land. I still love it. However, it has changed much. But things have changed here, too. It's a

scary world and not getting any better. When one watches the news, one has to fold hands and say a silent prayer. Do people see what's happening? One wonders.

Let me share a few proverbs with you. According to a Chinese proverb, "God gives food to the birds but doesn't throw it into their nests."

And: "Don't worry if you work hard and your rewards are few. Remember the mighty oak tree was once a nut like you."

S.E. Van Herk
Stewiacke, N.S.

Did the CRC let itself be snookered by outside forces?

I would like to add a few observations to your splendid coverage of the CRC decision to ban women from the offices of elder and minister. These comments may shed further light on what made Synod take such a rigid stand, and why the document it adopted breathes an unforgiving and uncompromising spirit.

The Board and faculty of Westminster Theological Seminary in California has adopted a "Testimony to Our Time." It includes a section on the ordination of women.

In part, that section reads: "We believe... that Christ, as he makes clear in his Word, does not call women to the authoritative offices of teaching elder (minister) and ruling elder in the church and therefore the church may not ordain them to these offices."

Interestingly, as reported in the synodical *Banner* (July 4/94), there seems to be some friction between Westminster Seminary West and the

CRC. In fact, synod even debated whether to continue both Westminster seminaries (East and West) on the list of recommended causes.

The President of Westminster West is Dr. W. Robert Godfrey, an ardent supporter of the Westminster Testimony.

At synod, the men with potentially the most clout are the reporters of the pre-advisory committees. Guess who was appointed to the committee dealing with the women in office issue and to whom fell the reporter's job? — Dr. Robert Godfrey.

No doubt, Godfrey is a man of integrity. But I am not aware that he objected to his assignment or disqualified himself from serving on the grounds of his strongly held bias. None of the officers of synod seem to have questioned his fitness for the pivotal role he was asked to play either.

As could be expected, throughout the discussion, Godfrey — though never, to

Euthanasia interferes with God's commands

This is an answer to the letter of Bert Grasman which dealt with euthanasia (CC July 1). He states that Sue Rodriguez showed great courage in her fight for what she believed in; she believed in suicide. Whether suicide is a courageous act I will not judge, but one thing I do know; it is not in line with God's commandment "You shall not kill."

Sue Rodriguez wanted to die with dignity, but what determines whether I am dignified or not? My physical condition, or whether I look strong and healthy, or whether I have control over all my faculties?

I think a Christian is dignified when he or she loves his or her maker and Redeemer, and continues to do God's will under all circumstances; that is truly dignified and courageous.

Secondly, Bert Grasman thinks the crux of the argument against any form of suicide is that we believe it to be wrong to interfere in God's plan for our lives.

I would answer that no puny human being, or anything else in creation, is able to change the plan of God almighty. That gives me great comfort. There is no need for interference because God's plan for this world and for each individual is perfect.

Interference with God's plan is not our problem, but interference with his commandments is, and it is that which brings about all our misery.

Human beings received the mandate to subdue and rule this earth. We could have done that in partnership with God, but we chose to do it in partnership with Satan. The results of that union are clearly visible. So it is a fundamental inconsistency to bring God into the picture as the originator of human suffering, or to see it as a result of his plan. Much more could and should be said. God does not intervene and he does exercise punishment; but he helps us through the self-inflicted mess we are in. He is, however, not first of all in the preventing business, but in the saving business.

W. van Berm
Welland, Ont.

Happy reunion sparks good memories

It was a great pleasure to read "Strength came from a church basement" (July 15). Bert Witvoet and the Hamilton District Christian High School class of '64 enjoy mutual admiration even after "30 years" because he inspired by ex-

ample.

The happy reunion was a tribute to our esteemed mentor, Bert Witvoet.

Marrianne Van Setten - Hawthorne
Class of '64
Oakville, Ont.

the best of my knowledge, referring to the Westminster Testimony — promoted and defended the line of thinking of his seminary. So from the outset chances of reaching a compromise were virtually nil. Not surprisingly, synod's decision and the wording in which it is couched is entirely identical in spirit to that in the Westminster document.

In the whole discussion, Godfrey (and his committee) showed not a shred of appreciation for the viewpoint already expressed by the Synod of 1973 that "the practice of excluding women from ecclesiastical office cannot conclusively be defended on biblical grounds." His standpoint was: "The Bible has spoken, and that's it!"

Blithely ignoring pronouncements by earlier synods on the issue, Godfrey (and the majority at Synod followed him in this) declared: "The clear teaching of Scripture prohibits women holding the offices of minister, elder and evan-

gelist."

I keep wondering: Was this a case of giving the fox the run of the chicken coop? Did the CRC let itself be snookered into some form of hostile takeover?

Many CRC members feel deeply grieved by synod's decision. I believe they are owed an explanation as to why synod could take such a decision. Riding roughshod over their honest convictions, it imposed what is in essence the hard-line position of Westminster Seminary West upon a church which is also meant to be *their* spiritual home. In some sense, they have been excommunicated. That a synod could do such a thing is a cause for grave concern and warrants a strong protest.

Dr. Sierd Woudstra (Th.D.'63,
Westminster Seminary, Philadelphia)
Grand Rapids, Mich.

An introduction to my poem

Maria Lise

The occasion for my poem "Someone Else" was a class assignment to write a free verse poem on any subject. I chose the reality of our world. This reality I'm speaking of is the horrible state of mind people in our world are in.

Over the years I've studied novels for school and have done independent projects. It's mostly been this past year that I've become aware of what people are really like. I've experienced them in novels, in people at work, in my class mates, my friends, my family and myself.

As a child and right up until now, I have tried to ignore all the bad things going on in this world. I don't ever watch the news or read the newspaper because it depresses me and takes away from my desire for a free-spirited dream world. I have always thought that I am totally innocent of the evil deeds in this world and have always separated myself from them.

But in the past year I have collected my thoughts and have come to the realization that I am a part of the world and a contributor to its downfalls as well as good things.

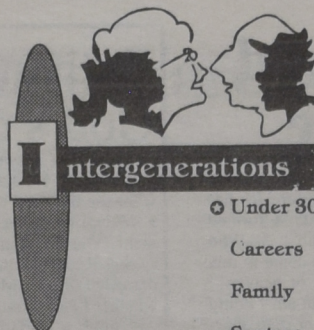
I never put this all together until I actually sat down to write my poem, which came very easily to me. So perhaps it was the event of writing this

poem that triggered the fullness of my awareness.

Maria Lise is 17 and has just graduated from Durham Christian High School in Bowmanville, Ont. She enjoys writing poetry and short stories and creating art work. She lives in Cobourg, Ont.



COURTESY MARIA LISE



Under 30

Careers

Family

Seniors

Someone Else

I live in a dream world.

Reality is such a horrible word to me.
At least, the reality of the "real world."
To me that is someone else's reality.

Someone else's fright, someone else's friend,
Someone else's trouble, someone else's trend.

The "real world" belongs to someone else.
I am not a part of it.

I am not a part of the loneliness,
I am not a part of the hunger pangs,
I am not a part of the prejudice,
I am not a part of the lovelessness.

I do not acknowledge the existence of these things,
for they are not a part of my world.

My world is rainbows, my world is sunbeams.
My world is bright, sunny, happy dreams.

I want to live in a dream world.

But, reality is slowly seeping in to me.
Yes, the reality of the "real world."
I can now see into someone else's reality.

Someone else's fright, someone else's friend,
Someone else's trouble, someone else's trend.

But still that world belongs to someone else.
I am not really a part of it.

I am not really a part of lust,
I am not really a part of hate,
I am not really a part of pain,
I am not really a part of lies.

I do not need to acknowledge the existence of these things,
for they are not really a part of my world.

My world has rainbows, My world has sunbeams,
My world has bright, sunny, happy dreams.

I can't live in a dream world.

Reality has wildly blown through me.
It is the reality of the "real world."
I am now someone else's reality.

Someone else's fright, someone else's friend,
Someone else's trouble, someone else's trend.

The "real world" does not belong to someone else,
I am a part of it.

I am a part of the loneliness and lust,
I am a part of the hunger pangs and hate,
I am a part of the prejudice and pain,
I am a part of the lovelessness and lies.

I do need to acknowledge the existence of these things,
for they are my world.

My world had rainbows, my world had sunbeams,
My world had bright, sunny, happy dreams.

School accreditation in B.C. now mandatory

VICTORIA, B.C. (BCME) — All schools in British Columbia will be required to undergo review by accreditation teams beginning this September, Education Minister Art Charbonneau announced recently.

The move to mandatory accreditation for all schools is part of the improvements to B.C.'s education system announced last November. Charbonneau said that a simplified accreditation manual will assist schools going through the accreditation process. About 156 schools will undergo accreditation in the 1994/95 school year. This will increase to 256 by 1998/99 as

all schools in the province are phased into a six-year accreditation cycle.

The accreditation process consists of: an internal assessment undertaken by the school, the development of a school growth plan, a review and validation by an external team resulting in a certificate of accreditation.

When going through accreditation, schools obtain funding in addition to what they normally receive to operate the school. Ministry funds of \$40 per student are provided upon approval of the school's growth plan and are intended to help

implement the plans.

The school growth plan enables schools to make improvements in specific areas over a six-year period. Schools will also be required under the new regulation to submit annual accreditation progress reports to the Ministry and to make these publicly available in the school.

"Accreditation not only provides increased funding to schools to implement plans for making schools better places to learn, it also provides more accountability at the local level," said Charbonneau.

Film review

Classy 'Lassie' is a sweet-tempered winner



Lassie

Rated Family

Stars Thomas Guiry, Helen Slater, Jon Tenney, Frederic Forrest, Richard Farnsworth
Written by Matthew Jacobs, Gary Ross and Elizabeth Anderson
Directed by Daniel Petrie

North Americans who grew up in the 1950s and since, have grown up with TV's Lassie and her master, Timmy Martin; there are probably few native North Americans anywhere who don't think "Lassie" when they see a collie. The perennial reworking of this dog-and-boy story is easy to understand. A desire to love and commune with animals springs from our fundamental being: God created them to be our companions, to enrich our lives. And even in our fallen world, dogs at their best still do that to an amazing degree (a "cat person" is saying that!). Because that animal/human bond arises from a creational norm, if you will, good stories about such bonds will never go out of fashion.

No overdose of sentiment

Gone from this *Lassie* are the TV versions' (there have been several) naivete', the sugary parent-son relationship and

Lassie's credibility-stretching, human-like displays of intelligence and cunning.

This is a much more realistic, sophisticated, but still thoroughly touching story of a boy's journey from confused and slightly sullen emotional isolation to rejuvenation as a caring friend, brother and son — initiated by a collie's unconditional loyalty.

Wisely, this film doesn't try for an update of the TV series setting. This is a different, urban family made up of 13-year-old Matt, his younger sister, father and stepmother. The film cleverly acknowledges a tie-in to the original *Lassie* and even gently pokes fun of that series by presenting it as Matt's sister's favorite TV program, which Matt scorns. Skateboarding, headset-wearing, "with-it" Matt regards Lassie and her feats rather as he views Santa Claus — as a bunch of hokey; and he delights in telling his sister so (he ad-

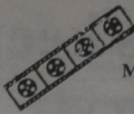
vises her that rock videos are better for her).

Rejuvenation

Dramatic conflict comes from both in- and outside of the family. Matt's mother has died and his father has remarried. The film avoids the usual step-mother bashing: Matt doesn't hate her or even resent her; he just misses his mother and hasn't quite resolved how to relate to this new woman. They are also moving from downtown Baltimore to the rural Virginia sheep farm on which his mother grew up; so Matt is experiencing culture shock as well as emotional conflict about his mother.

Outside, there's a confrontation brewing with a wealthy neighboring rancher whose sheep are grazing land that belongs to Matt's family.

The pleasant surprise here is that the writers, and director Petrie, manage to weave these time-worn plot elements into a compelling story that leaves a lingering sweetness. Young Thomas Guiry makes a fine



All reviews by
Marian Van Til

debut as Matt, never making a false move; and veterans Frederic Forrest and (Canadian) Richard Farnsworth enhance this picture with both their skills and reputations.

There's something else compelling: the camera's and characters' deep appreciation for the landscape. Matt and his family feel renewed not just by the wonderful bond that develops with Lassie and by their chance to start a new venture in the country, but by that country itself. God's Word in creation speaks here, though the film doesn't overtly acknowledge that we're seeing "the work of an almighty hand," to quote hymnwriter Joseph Addison.

Within the family film genre, this one's a winner. Sure, good ol' Lassie still has a few unrealistic, super-dog traits; and of course things work out in the end. But we were also created for happy endings. Think of it as a hint of what life and *Lassies* will be like on the new earth....

Book review

Gliding with pink paper swans

Pink Paper Swans, by Virginia Kroll; illustrated by Nancy L. Clouse. Grand Rapids, Mich.: William B. Eerdmans, 1994. ISBN 0-8028-5081-2. 32 pp., cloth. \$14.99 US.

It's easy for eight-year-old Janetta to get bored. She lives

in a huge, hot, city apartment and it's summer. Her only place to play is "the shadow," where the big apartment building blocks the sunlight from falling on the pavement.

Then Janetta gets to know one of her neighbors, Mrs. Tsujimoto. The elderly Japanese woman seems to have magic fingers: frogs, crabs, sailboats,

cats and other wonderful creatures seems to fly out of her hands. She shapes them from squares of colored paper, without glue or tape: this is the ancient Japanese art called *origami*.

Janetta is fascinated; she starts to visit Mrs. Tsujimoto often. Janetta finds out that Mrs. Tsujimoto makes a small living by selling her beautiful creations to gifts shops. But then one day, as winter is

around the corner, the old woman sadly tells Janetta that she can no longer use her fingers as she once could. So Janetta devises a plan which will solve the problem and lighten Mrs. Tsujimoto's spirit — and Janetta's own.

This gentle, well-written story is accompanied by beautifully crafted illustrations which, appropriately, look like they were cut from paper. The story, though not overtly Christian, introduces children to characters of several cultures and stresses kindness, generosity and integrity. There are directions on



the last page for making a pink paper swan, just like the one Janetta came to love.

Book review

A kid writing for kids

The Falcon, by Anna Kramer; illustration by J. Douglas Thompson. Thornhill, Ont.: The Kids Network, 1994. ISBN 0-929137-19-1. 54 pp.

Anna Kramer was 11 years old when she wrote this story, and she won a Prism award for her efforts. She was born in Belleville, Ont., but now lives

in London and attends London Parental Christian School. The Prism Awards, subsidized by Scotiabank and Air Canada, are part of a national program to give kids between seven- and 14-years-old "the chance to become professionally trained young authors," explains Anna's publisher. A select number of the stories written by such young authors are published, and Anna Kramer's *The Falcon* was one of those.

The story shows that Anna is already putting her "author's training" to good use. While using simple language (and the occasional cliché), Anna tells a story which will keep young readers' interest and which shows a great deal of maturity.

"The falcon" is an injured young peregrine falcon found out in the woods of northern Ontario by a girl named Erin, near where she and her family have a summer cottage. Erin

names the bird Peta (pronounced pay-TAH), meaning fire.

Erin realizes she can't keep Peta, who was meant to be wild and free. She gathers the resolve to let Peta go. But he remains quite tame and returns to visit her, eventually leading her to his new family. Then tragedy strikes, and Erin must learn to handle that also.

Some readers may wonder about Erin's intervention with

peregrine falcons, since these birds have been on the endangered species list are all still pretty rare. Or they may wonder if Anna could have subtly let her faith show through in her story. Those questions don't take away from the fact that this is a well-written tale that may inspire other kids to want to try their hand at writing.

Church, Marian Van Til, page editor

Let's keep fighting for a common rest day

John Van Hemert

It was a very sad day for me when I learned that the People for Sunday Association was abandoned after 106 years of witness and service.

On May 4, 1994, at the 106th Annual Meeting in Mississauga, Ont., President Rev. Arie Van Eek reported for the executive and recommended to the 13 brothers and sisters present that:

due to open Sunday legislation, the revocation of PSA's charitable status, lack of support and consequent lack of focus, the executive take steps to dissolve the organization with assets going three ways equally to the Canadian Council of Churches, the Evangelical Fellowship of Canada and the C.J.L. Foundation [all registered charities].

Robert VanderVennen reported in *Christian Courier* (May 20, 1994):

Another milestone in the secularization of Canada has been passed as the People for Sunday Association of Canada (formerly the Lord's Day Alliance of Canada) decided to call it quits after 106 years.... Disappointment in church support was expressed by chairman Arie Van Eek who told the group, 'Churches have not made common cause with us. That hurts beyond description.'

It appears that the major factor in this regrettable decision was the loss of tax exempt status. I say, "So what?" Does the secular agenda set the place and focus of our faith, our commitment and our obedience?

Churches not well-informed

The caption with big letters in the *Christian Courier* read, "Churches failed to fight for Sunday closings." Surely there is considerable indifference and lack of action among the churches, but this is not the only problem. Churches are often not well-informed and at times they are misinformed.

The Acts 1993 of the Council of Christian Reformed Churches in Canada, which came to us at the beginning of 1994, still asked for Church offerings for PFSA. There was not a word in the Acts about dissolving. Nor did the churches receive any prior word in regards to a possible folding. It is indeed with additional sadness that churches have to hear about this after the fact. Surely another case of the cart being in front of the horse.

Personally, I did find out about the pending ditching of PFSA by calling to Ontario. I then with the blessing of my church council pleaded for reconsideration and/or a serious

look into alternatives:

Possible options

1. Reorganize People for Sunday Association for a united effort to educate, promote and encourage our people of all churches to keep Sunday as the Lord's Day for worship, celebration, rest and healing. This could be done by a volunteer staff.

2. Become an affiliate of the Lord's Day Alliance of the U.S. and benefit from its research and experience.

3. Consider having the principles and aims taken over as a specific effort of an organization such as the Committee for Public Justice (CPJ).

Since May, I have been struggling with this issue, I decided to do some research and consult with other Christians as to what

could possibly be understood to be God's will for our chaotic times and what could we possibly do for a common day of rest in our stress-filled culture?

After agonizing a little with my brothers and sisters in the meeting of the Ministerial Association of Vancouver East re: PFSA, I was heartened by a sympathetic response. The hurt and damage of a seven-day-a-week work and commerce cycle to our people and families were a common concern. It was also pointed out how so many sports events are taking especially men away from family and Sunday worship.

A political choice

In my research I pulled out a file on the Christian Heritage Party of Canada. Perhaps this could be one of the vehicles by

which Christians could further a common pause day or day of rest. I was happy to find in the brochure "Your Federal Choice" six principles listed, among which was a "national day of rest." The thrust of the brochure is to call "Canada to morality and responsibility."

Of all the Christian feast days, Christmas, Easter and Pentecost, the Lord's Day is the one day which will flow into the eternal day of full redeeming grace and joy. And certainly this joy and glory must fill Sunday or the Lord's Day to such an extent that the Almighty is honored, his people lifted to greater service and the country blessed.

John Van Hemert is pastor of First Christian Reformed Church in Vancouver, B.C.

CRC Classis will give churches freedom to ordain women elders

GRAND RAPIDS, Mich. (REC) — Following the June decision by the 1994 Synod of

the Christian Reformed Church (CRC) not to ordain women elders and ministers, one classis of the CRC has decided not to enforce the ruling. Classis Grand Rapids East called an extraordinary session on July 21, deciding "in principle" to disobey synod's ban on women in office.

The meeting was called by First CRC of Grand Rapids. First Church had decided it would ordain only adjunct elders, a position women have been allowed to hold since 1992. Since First's regular elders have served two-year terms, the church is now at the point of having only the pastor as a regular elder. The church requested support and direction from its classis.

The motion was adopted "in principle" because there were many questions about the exact wording. Final wording of the motion will be completed at the regularly scheduled classis meeting in September.

There were objections that the meeting was called without sufficient notice, but these were not accepted. Both the official delegates and a large crowd of visitors felt there was an urgency to respond.

Classis Grand Rapids East occupies a significant place in the CRC. In its member churches there are many staff from the denominational headquarters and faculty from Calvin College and Seminary, both institutions which are officially connected with the CRCNA.

TIME FOR NEW FURNITURE?

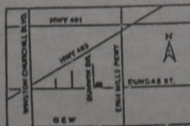
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- ♥ Have pasta with low fat meatless tomato sauce for lunch.
- ♥ Make a meal out of a split pea soup and a whole wheat bun.
- ♥ Fill up on extra rice or a slice of whole grain bread.
- ♥ Snack on whole wheat crackers, bread sticks, muffins.

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For more information on heart healthy eating, contact your local chapter of the Heart and Stroke Foundation of Ontario.

NC

Match-making: a divine characteristic

"But as it is, God arranged the members in the body, each one of them, as he choose" (1 Cor. 12:18).

I have two friends who have recently started dating each other. I introduced them to one another three years ago and have been working assiduously to bring them together ever since. Over the last few months they have finally figured out what I and others of our mutual friends have known for years: they are perfect for each other. Those of us who have plotted for this outcome for so long are feeling pretty smug.

There's another friend of mine who's decided that it's time to finish college. In our corner of southern New Jersey, few students ever leave the county for their college education, but I have finally convinced this young man to apply to colleges across the country. He is beginning to believe that there are opportunities beyond those he had dared to dream of up until now.

It's fun to arrange other people's lives, to see what is best for them and convince

them that you're right. It's a joy to help people find happiness and fulfillment, love and learning. But our efforts to influence the lives of those around us don't always turn out so happily.

Not always the perfect fit

Sometimes the things which seem so self-evident to us turn out to be mistakes. The people we think ought to marry one another turn out to be a hurtful combination. The job we think would be perfect for a friend of ours turns out to be a poor fit. The book which made such a difference in our own lives leaves the one to whom we give it bored and uninterested. Over time, most of us learn to be cautious about dispensing too much advice, lest we be held responsible for consequences which we failed to anticipate.

Sometimes we genuinely do know best, but those we wish to help don't want to believe that. Our own painful experience may have taught us lessons we would like to share with others, but they refuse to listen and spare themselves their own share of pain. We who are

Christians know that life in communion with God through Jesus Christ is the most meaningful and significant way to live, but often that knowledge is refused by some of those we most wish to love and help.

Norman Maclean's short story "A River Runs Through It" tells of two brothers, the younger of whom destroys himself despite the love of his family. At one point in the story, the boys' father, a Presbyterian preacher, says to his older son:

Help... is giving part of yourself to somebody who comes to accept it willingly and needs it badly. So it is... that we can seldom help anybody. Either we don't know what part to give or maybe we don't like to give any part of ourselves. Then, more often than not, the part that is needed is not wanted. And even more often, we do not have the part that is needed. It is like the auto-supply shop over town where they always say, 'Sorry, we are just out of that part.'

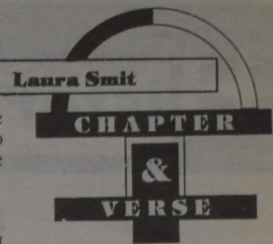
The wonder of the Christian life is how often God allows us to defy this frustrating experience, common to every family, of being unable to help

the ones we love. Within the church, God enables us to offer and receive genuine help.

All parts 'in stock'

The young man whom I hope to see go off to college this year became a Christian through his involvement in our church's drama program. Years of bitterness against God and resistance to the gospel crumbled before the experience of performing in the musical *Godspell*. When I asked him later what it was that brought him to Christ, he told me that it was the play itself, that when it was over he found he believed what he had been acting out. How amazing God is, to have brought us a man who needed a play in order to understand God's love for him! He was uniquely prepared to receive what we were uniquely prepared to offer. God must enjoy match-making as much as we do.

Being part of a church is to expand the circle of those from whom we receive help and those to whom we offer help. The circle includes not only our family and friends, but the full



range of the body of Christ. There, all the parts that we need are in stock and available, and the part which we have to give is always needed by someone else.

Laura Smit is pastor of First Presbyterian Church, Clayton, New Jersey.

Reformed youth conference finds Christian hope for African youth

GABARONE, Botswana (REC) — Even as the world may despair over the future of much of Africa, youth can see Jesus, the Good Shepherd, leading in change. This was the message given to participants in the fourth African Regional Youth Conference, sponsored by the Reformed Ecumenical Council (REC). Over 100 persons attended the three-day meeting in Gabarone, Botswana, June 24-26, 1994.

The conference focused in three ways on the future. Is that future a threat, an opportunity or a challenge? Jim Lont, convener of the REC's commission for Youth and Christian education, placed the situation of African youth in global perspective. He left them with the challenge to take the precious gift given them and work out the hope that it promised.

Okkie Raubenheimer, commission member and part of the

planning committee, structured the discussions around the variety of social issues facing African youth. Besides historical questions of colonialism and liberation, he helped discussions of poverty, tribalism, population growth and AIDS, among others.

Expectations were high for the conference. Some participants spent several days

travelling by bus, or even hitchhiking, to attend. Conference reporter Victor Pullay of South Africa said the personal stories "created a blessed sense of Christian care and concern for each other..." Pullay emphasized the conferees' conviction that they should not wait for help from outside. "We Africans can and will solve our problems," he wrote.

Dutch Reformed synod refuses to make unbaptized children members

GRAND RAPIDS, Mich. (REC) — The Reformed Churches in the Netherlands (Gereformeerde Kerken) have tolerated parents who reject infant baptism. But the synod of the GKN refused to "register" the children of such members. The synod was responding to a

request by a local congregation.

The synod repeated what it had already stated in 1983, that it would abide by the confessions. The confessions say that one becomes a member by baptism. If unbaptized children were "registered," this would

CRWRC's Zwart to retire, replaced by Rick DeGraaf

Peter Zwart, long-time co-ordinator in Canada of the Christian Reformed World Relief Committee's work with refugees, will retire this fall. He has worked for CRWRC for 13 years. Rick DeGraaf will take over from Zwart and will be

known as CRWRC's co-ordinator of church and corporate relations.

DeGraaf has been the community relations director for Redeemer College for the last four years. But previous to that he worked for CRWRC in Bangladesh for 12 years, 10 of those years as field director there.

CRWRC is a diaconal ministry of the Christian Reformed Church in North America. The agency spends \$13 million a year on overseas development and aid, on disaster response in North America and overseas, and to help settle refugees in North America.

create a new form of membership, the synod concluded in its April meeting.

LOOK FOR PETER AND MARJA ON PAGE 14

History,

Jazz

and

fireworks:

Celebrating Canada Day in Montreal

Barend Biesheuvel

The results of the September 12 elections in Quebec will likely indicate a desire for a change in government. But it won't be an automatic mandate to begin the process of separation from the rest of Canada. Because, while francophone Quebecers generally express a desire to be masters in their own house, it is very doubtful that a majority will be in favor of creating a separate country to achieve that purpose. Do Quebecers feel they are part of Canada? Any less than British Columbians, for instance?

Let's take an example: How does Quebec celebrate Canada Day? Don't they have their own funny holiday just the week before, something to do with John the Baptist? Well, yes, exactly one week before the 1st of July, the province of Quebec celebrates "St. Jean Baptiste," since June 24 is the day of that saint on the church calendar. And last year the provincial government changed that day into the "National Holiday" (*Fête Nationale*) for Quebec.

So, what happens then on Canada Day itself? Does one experience any of it in this province? I'd like to tell you about my own experience in the city of Montreal. Our two daughters said they would like to go downtown. Every year an immigrant Montreal medical doctor from India takes the lead in organizing the Montreal Canada Day Parade. Maybe we could go watch it.

This year the attendance doubled last year's: some 100,000 people turned out. Of course, the St. Jean Baptiste parade, the week before, had attracted about five times that many. But those are the realities in Quebec. My point is that, even though it doesn't generate the same level of enthusiasm, federalism is not dead here.

The kids set the agenda

We decided to begin our First of July at about 10 a.m., in the Old Port in downtown Montreal, about 30 km from our



Old Port and Old Montreal with the skyscrapers of downtown in the background.

house in the suburbs. The girls had invited some classmates along and so our day's activities were, step-by-step, determined by the decision-making process of five 10 to 13-year olds: Naomi, Peter, Danielle, Matthew and Stephanie.

Our first activity was a visit to the "Pelican," the replica of an old French tri-master, which defeated three British ships in the Hudson Bay in 1692. A pro-French, anti-Canadian thing to do? I guess it depends on whether one thinks of Canada as only British.

Six or seven guides, dressed and behaving like the 17th century crew and speaking in the present tense of their times and experiences, talked about life on board three centuries ago. The cook explained how he kept food from spoiling and how he kept live animals on board for fresh meat. The captain proudly recounted how he, the first Montreal-born ships' commander, sank one British ship, captured the second and routed the third on that famous day in 1692 off Fort Nelson.

The kids were most fascinated by Gabriel St. Martin,

the sailor. He taught them how to climb up the mast on a rope, and showed off his derring-do by walking out on the bowsprit, he explained, got its name from the Dutch *boegspriet*.

Patriotism — not embarrassing

It was close to noon when we left the "Pelican." The crowd had slowly thickened. By the end of the day the Old Port would have "clicked in" over 112,000 visitors, including all

who came to watch the evening's fireworks across the river. Did they all come to celebrate Canada? I know that these five young people showed no shame about it: each waving one of the maple leaf flags that were handed out at one spot, they would spontaneously burst into a rendition of "O Canada" and actually sing the whole verse to the end. I seemed to be the only one who felt some embarrassment about such a public display of affection.

After climbing the old clock tower, appropriately named "L'Horloge," and admiring Montreal from high above the river, it was time to step back into the present, walk a block into the city and enjoy lunch at the ever-present golden arches. MacDonald's is the same in every language, but all the staff here is fluently bilingual, flipping back and forth between French and English with an ease that always amazes me.

My five young companions decided that standing by a sidewalk to watch a parade could not be as exciting as attending an open-air jazz concert, and so we walked a few extra blocks into the city, where the annual Montreal Jazz Festival was in its second day. We watched bilingual street-performers fool us with their tricks, let the sounds of live jazz flow over us with our feet in the cooling waters of the fountain of Place des Arts, and added our number to the 170,000 others who would attend the jazz festival that day. The 11-day jazz festival, by the way, would

eventually break its own record with a total attendance of over 1.5 million this year, its 15th.

Music and mayhem

By this time it had gotten to be about 3 o'clock and time to go home for the promised barbecue. However, the group, in a formal meeting chaired by Peter, decided that there was still enough to do right here downtown that was more interesting than the backyards in the suburbs. So parents were called from a phone booth to be informed that we would stay to see the fireworks at 10:30 p.m.(!)

Then back to the Old City and the Old Port to see if we could rent a quadra-cycle for a while. But by this time the crowd had become so thick that we saw the people on the 3, 6, and 9-person fourwheelers facing an impossible task trying to navigate in between all the pedestrians on the boulevard. More street performers had come out and we watched cartoonists and tightrope walkers and heard both popular and opera singers, as well as folk and classical musicians, show off their talent and ability.

The remainder of the day included a visit to the World Trade Centre with its intriguing Amphitrite Fountain, a "soda" at a restaurant called "Il Etait Une Fois" (*Er was eens*), housed in an old railway station, more street performers, pizza on the square in front of City Hall, an open-air concert in the middle of a normally high-traffic downtown cross-street by a Yiddish klezmer band from New York City, and finally the Canada Day fireworks. By the time we all got home it was midnight. But, along with many thousands of others in our city, we had celebrated our country's birthday with diversity, culture and style. A real Canada Day right in the province of Quebec.

Barend Biesheuvel came to Canada in 1970 and has been living in Montreal since 1986.



On board Le Pélican L. to r. Matthew Horst, Stephanie Biesheuvel, Danielle Taylor, Peter Horst, and Naomi Biesheuvel.

COURTESY BAREND BIESHEUVEL

COURTESY BAREND BIESHEUVEL

Features

Friends need

You can offer help and hope

Jan Johnson

Carol could never catch up financially. Before she could pay for rent, food and child care, her purse was empty. As we became friends I often found her staring into an empty refrigerator and crying over her broken marriage. Although she was a teacher, she didn't manage money well and she was too devastated by her divorce to care.

In summers, she taught summer school; but when it was over in July she couldn't find a temporary job that co-ordinated with child care and bus schedules.

I tried to help. I paid her to watch my children. I brought her food. I encouraged her to study for a state teaching credential test so she could get a job in a higher paying public school. Beyond that, I was stumped.

Then I read in the newspaper that single-parent families were the fastest-growing category among the homeless and I suddenly realized Carol and her children were likely candidates. There are at least a half million homeless children today; some statistics suggest up to a million.

How could I be concerned enough to write a cheque to a downtown mission, but not enough to recognize a friend who soon could become a resident there? I had stereotyped the down-and-out person as a drunken man living on Skid Row; but that's not so.

Typical scenarios leading to homelessness include a family not being able to find affordable housing after their older building is torn down, or a waitress going on medical leave and being unable to live on sick pay without tips.

Church is 'highway around Skid Row'

My friend Marguerite didn't understand how desperate her neighbors were until someone bought their house at a foreclosure auction. "I remember the husband lost his job, but I never dreamed it was that bad," she told me. "I've tried to find out what happened to them, but no one knows."

These problems of homelessness can be so overwhelming that we think that only "professionals" in inner-city missions are equipped to deal with these problems. But Jan McDougall, director of the Bethel Haven Residence for Women in downtown Los Angeles believes that the church is the highway around Skid Row. "It's that committed network of people who already know potentially homeless persons who can help the most — before they get down here," she says.

Carol's problem opened my eyes to prevention as well as cure in the problem of homelessness. Here are some suggestions on how you can help.

Be a resource person

People with financial problems can get so discouraged that they aren't good at digging up job training programs or subsidized child care. Even though we may not be able to offer direct assistance, we can ask friends and others where to find help.

— Ask friends if they know someone who's selling a reliable used car or who rents inexpensive apartments. They may know about employers who offer child care,

such as universities and hospitals. A needy person may not qualify for a professional job, but these institutions need clerical and custodial help too.

— Ask potentially homeless friends to rethink their family options. Can an aunt or in-law move in and trade room and board for child care? McDougall points out that many times people in this situation are estranged

from family members, who would help if they knew there was a problem. Probe to see if they could patch things up with their families.

— People who work regularly with the homeless can direct us to resources. You can call large churches in your area that have staff persons who specialize in this area and can answer telephone requests about available programs. Some churches publish their own classified ads or bulletin boards that feature used furniture, jobs and quality day care. Ask your local council persons to supply you with a social services resource list.

Be an encourager

You can bring hope to those feeling discouraged by their situation. Here are some ways you can do that.

Be a friend. If you try to help neighbors, acquaintances or even a local bag lady, the first step is to be friends. Viewing them as peers instead of "needy people" builds their self-esteem and boosts their morale.

On Carol's birthday, my husband watched her children while I took her out for cheesecake. It seemed frivolous in light of her serious needs, but she loved it. "I feel so special," she whispered, and hugged me.

Validate them. McDougall believes that lack of self-esteem is a major problem. "Almost every woman I work with has been emotionally, sexually or physically abused by a family member." One way we can help is to point out this needy person's good qualities.

When I admired Carol's tall, slim figure in her class picture, she looked shocked. Between the break-up of her marriage and her own self doubts, she'd forgotten that anyone could think she was attractive.

Don't expect miracles. Understand that some days a potentially homeless person may want to work on problems and other days they may feel hopeless. Carol studied for her credential test sporadically. I learned to praise her for her confident moments and walk with her through the discouraging ones.

Find support. A family's personal and medical problems may be more than you can handle. Shelters and self-help groups for alcoholics, spouses of alcoholics and battered women are often listed in the telephone book. Some missions offer free clinics. Some churches offer free counselling.

Share Christ. "Drug pushers are bold and courageous," says McDougall. "We need to be. I always tell people that God loves them and then give them further teaching as needed." Since Carol already knew the Lord, I tried to remind her, without giving her pat answers, that he loved her.

Helping the down-and-out is like any ministry. You give more than you get. I remember giving Carol a pep talk about how God always provides. An hour later, I received a car insurance bill that had doubled. "We can never pay this," I stormed. Then I thought about Carol and rehearsed my pep talk on myself.

Jan Johnson is a freelance writer from Simi, California



Round bales of hay have changed the landscape

When the big, round bales of hay first appeared in the late 1970s, it wasn't long until the whole rural landscape changed. The round bales are now everywhere. Both small and large, they dot the countryside.

They're stored in long rows. They're stacked on end. They're piled up against buildings. They're on stone fences. They're on top of little hills. They're on the side of the hills. They're under trees. They're in barnyards. On cement. Under large tarps. Under black plastic. On old railway ties. In round tubes. In old barns. And many are stored in special barns built for round bales.

These days you seldom see a field of those little rectangular bales neatly stacked in the regularly spaced rows.

Getting in shape

Those "square" bales of hay required strong backs to pile them on a wagon, swing them

onto an elevator and squeeze them into a hot and airless mow.

It took a lot of sweat to handle those 45-55 pound bales. But it was good athletic work for many students who wanted to work on a farm during the summer months. It took the soft stuff out of the kids. They were introduced to hard work, calluses on their hands, and skills one can learn only on a farm.

And many students were proud of how they could build straight and sturdy loads of hay that were eight or nine tiers high. It required some skill and lots of effort to build a perfect load of hay. And if the corners were not built properly, the load would certainly fall apart when driving over some uneven terrain.

Building a load of hay, either square bales or with loose hay, is an art that is slowly disappearing on modern farms. The younger generation would rather not do much manual

labor. Many farm skills that were passed down from parents to children a generation ago are dying out.

Novices easy to spot

Occasionally I sell square bales of hay to hobby farmers who want some hay for a horse, pony, sheep, calves, or whatever they have that eats hay. I'm always amazed at how some people have no idea how to pile hay on their half-ton trucks.

You can always spot the novice farmers. They wear gloves and look down to see where the twine is when reaching for a bale. They handle the hay clumsily and make the loading job look very difficult. They pile all of the bales the same way, and some bales always end up hanging well over the side of the truck.

One crew of four fellows came to buy 75 square bales recently. They had two half-ton

trucks and they piled the hay all the same way. I suppose nobody told them about interlocking the bales. I told them how and even showed them. Their load would have fallen apart as soon as they turned a corner.

They don't want to learn

They said they had lots of rope and would tie the load down well. They did. They strung so much thick and thin rope around those 37 bales on each truck that it took longer to "rope them down" than to actually loading them.

If they had piled the hay like old farm pros do, they wouldn't have needed any rope. They were travelling on a highway and were wise to tie down the sloppy load. That's what the law requires.

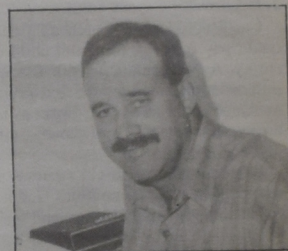
But so much rope? They weren't even interested in learning some old tricks about proper



Agricultural

Housekeeping

Maynard VanderGallen



loading technics.

Maynard Vander Gallen spends most of his summers making hay when the sun shines. He farms in the Ottawa Valley, Renfrew, Ont.

Composting: waste not, want not

Cathy Pater

Composting is an easy, natural process. You don't have to be an expert gardener. Most of the materials you'll need are part of the garbage you discard from your kitchen every day. The success of your composting operation is dependent only on mixing the right combination of those waste products and letting nature take its course.

Composting is simply the breakdown of organic materials by micro-organisms into a soil-like humus. The process requires organic material, air, moisture and soil. Finished compost is a soil conditioner which enhances a soil's ability to retain nutrients and moisture. It can be applied to rehabilitate nutrient-depleted fields or eroded hillsides. Not surprisingly, it's a popular commodity with nurseries, public works departments and gardeners. It can also be liberally added to vegetable and flower gardens. Indoor use is another possibility.

Simple box

A large garbage can, barrel or wooden box with the bottom knocked out and holes in the side to allow air circulation is

an easy way to begin your composting operation.

Alternatively, you may wish to build a composter. Mark off a four foot square and dig down 12 to 18 inches. Drive four stakes, two inches square by two feet long, into each corner. Leave about one foot of stake above the ground. From an eight-by-four-foot aspenite plywood sheet, cut four one-by-four-foot rectangles and nail them to the stakes to form sides for the enclosure. Remember, air must be allowed to reach the compost, so leave some breathing space. The remaining four-by-four-foot sheet can be used as a cover in winter.

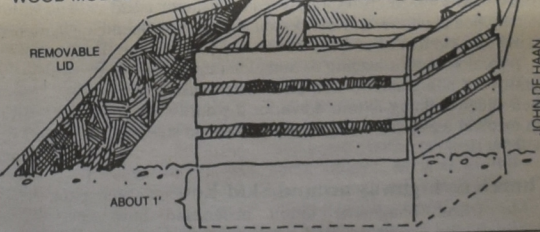
There's really very little maintenance required. The biodegradable materials, air and water create heat and break the mix down into nutritious plant food. The gardener need only turn the pile every two or three weeks, making sure it is moist but not soggy.

Because heat is the active ingredient in composting, the operation should be covered in winter. By producing heat, composting kills off harmful germs. Ordinary kitchen garbage such as vegetable and fruit trimmings, coffee grounds and tea

leaves, egg and nut shells, are essential nutrients that provide carbon, nitrogen, phosphorus and trace elements. Garden debris and manures can also be used. Dry materials such as sawdust, straw and leaves absorb excess moisture and give structural strength to the compost pile. The smaller the pieces of garbage and absorbent material are, the faster the composting process will be. So chop up larger pieces, such as plant stalks, before adding them to the pile. Avoid meat scraps, pet droppings, fats, oils and diseased plants.

To begin your compost pile, put a layer of organic material in the bottom. You can add a layer of a nutrient-rich material such as composted cow or sheep manure, bone meal or a commercial starter to speed up the process. Then, add a layer of earth and moisten. Continue to layer kitchen waste, yard waste and earth until the pile is full. Moisten if needed. A light rain will do the job for you, but a cover is needed to prevent the pile from getting too wet in a heavy rain. It will also discourage animals. Allow the pile to remain undisturbed for approximately four weeks. Then

WOOD MODEL



turn it with a pitchfork so it is well aerated.

Your compost pile should not emit an odor. If it does, that indicates anaerobic bacteria are taking over, and more oxygen is needed. Ideally, compost should release a bit of moisture when you tightly squeeze a handful of it. If it's too wet, dive in with a pitchfork and turn the pile over. Conversely, during long, dry spells, you should water your compost to keep the microbes alive. Poke a garden hose down two or three inches in a couple of spots.

Two cycles per year

In general you can anticipate having finished compost twice a year, once in early summer and once in the fall. Fall is the best time to incorporate compost into the garden. You can con-

tinue to add material throughout the winter. It will simply freeze. As soon as weather warms up in spring, the process begins again.

Because compost releases nutrients to the soil gradually, it has an advantage over liquid chemical fertilizers which are washed from soil very quickly. In addition, compost helps prevent erosion of topsoil, something other fertilizers fail to do. For this reason, large-scale composting should be of particular interest to the farming community.

Cathy Pater is a freelance writer living in Erin, Ont.

(Reprinted with permission from *Earthkeeping*, June 1989)

News

Rising from the ruins of Carthage:

South Africa presents its vision for the future

Nelson Mandela

The following are excerpts from the statement made by President Nelson Mandela at the Organization for African Unity (OAU) meeting of heads of state in Tunis on June 13 of this year.



President Nelson Mandela

In the distant days of antiquity, a Roman sentenced this African city to death: "Carthage must be destroyed [*Carthago delenda est*]." And yet we can say this, that all human civilization rests on foundations such as the ruins of the African city of Carthage. These architectural remains, like the pyramids of Egypt, the sculptures of the ancient kingdoms of Ghana and Mali and Benin, like the temples of Ethiopia, the Zimbabwe ruins and the rock paintings of the Kgalagadi and Namib deserts, all speak of Africa's contribution to the formation of the condition of civilization.

But in the end, Carthage was destroyed. The children of Africa were carted away as slaves. Our lands became the property of other nations, our resources a source of enrichment for other peoples and our kings and queens mere servants of foreign powers.

But the ancient pride of the peoples of our continent asserted itself and gave us hope in the form of giants such as Queen Regent Labotsibeni of Swaziland, Abdul Gamal Nasser of Egypt, Seretse Khama of Botswana, Martin Luther King of America, Marcus Garvey of Jamaica, Albert Luthuli and Oliver Tambo of South Africa.

An act of redemption

By their deeds, by the struggles they led, these and many other patriots said to us that neither Carthage nor Africa had been destroyed. They conveyed the message that the long humiliation was over.

The titanic effort that has brought liberation to South Africa and ensured the total liberation of Africa constitutes an act of redemption for the black people of the world. It is a gift of emancipation also to those who, because they were white, imposed on themselves the heavy burden of assuming

the mantle of rulers of all humanity. It says to all who will listen and understand that, by ending the apartheid barbarity that was the offspring of European colonization, Africa has, once more, contributed to the advance of human civilization and further expanded the frontiers of liberty everywhere.

A new epoch

The total liberation of Africa from foreign and white minority rule has now been achieved. Our colleagues who have served with distinction on the OAU liberation committee have already carried out the historical task of winding up this institution, which we shall always remember as a frontline fighter for the emancipation of the people of our continent.

Finally we shall remove from our agenda the consideration of the question of Apartheid South Africa. Where South Africa appears on the agenda again, let it be because we want to discuss what its contribution shall be to the making of the new African renaissance. Let it be because we want to discuss what materials it will supply for the rebuilding of the African city of Carthage.

One epoch with its historic tasks has come to an end. Surely, another must commence with its own challenges. Africa cries out for a new birth, Carthage awaits the restoration of its glory.

The fundamentals of what needs to be done are known to all of us. Not least among these are the need to address the reality that Africa continues to be a net exporter of capital and suffers from deteriorating terms of trade. Our capacity to be self-reliant, to find the internal resources to generate sustained development, remains very limited.

Quite correctly, we have also spent time discussing the equally complex questions that bear

on the nature and quality of governance. These, too, are central to our capacity to produce the better life which our people demand and deserve. In this regard, we surely must face the matter squarely that where there is something wrong in the manner in which we govern ourselves, it must be said that the fault is not in our stars, but in ourselves that we are ill-governed.

Tribute is due to the great thinkers of our continent who have been and are trying to move all of us to understand the intimate interconnection between the great issues of our day of peace, stability, democracy, human rights, co-operation and development.

Even as we speak, Rwanda stands out as a stern and severe rebuke to all of us for having failed to address these interrelated matters. As a result of that, a terrible slaughter of the innocent is taking place in front of our very eyes.

Thus do we give reason to the peoples of the world to say of Africa that she will never know stability and peace, that she will never experience development and growth, that her children will forever be condemned to poverty and dehumanization and that we shall for ever be knocking on somebody's door pleading for a slice of bread.

A renaissance coming

We know it is a matter of fact that we have it in ourselves as Africans to change all this. We must, in action, assert our will

to do so. We must, in action, say that there is no obstacle big enough to stop us from bringing about a new African renaissance. We are happy to commit South Africa to the achievement of these goals. We have entered this eminent African organization and rejoined the African community of nations inspired by the desire to join hands with all the countries of our continent as equal partners.

It will never happen again that our country should seek to dominate another through force of arms, economic might or subversion. We are determined to remain true to the vision which you [the OAU] held out for South Africa as you joined the offensive to destroy the system of apartheid.

The vision you shared with us was one of a non-racial society, whose very being would assert the ancient African values of respect for every person and commitment to the elevation of human dignity, regardless of color and race.

What we all aimed for was a South Africa which would succeed in banishing the ethnic and national conflicts which continue to plague our continent. What we, together, hope to see, was a new South Africa freed of conflict among its people and the violence that has taken such

a heavy toll, freed of the threat of the civil strife that has turned millions of people into refugees both inside and outside our countries.

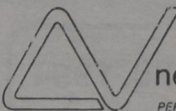
Aiming to be a good neighbor

We all prayed and sacrificed to bring about a South Africa that we could hold out as a true example of the democracy, equality and justice for all, which the apartheid system was constructed and intended to deny.

The vision you shared with us was one in which we would use the resources of our country to create a society in which all our people would be emancipated from the scourges of poverty, disease, ignorance and backwardness.

The objective we all pursued was the creation of a South Africa that would be a good neighbor and an equal partner with all the countries of our continent, one which would use its abilities and potentialities to help advance the common struggle to secure Africa's rightful place within the world economic and political system.

Thus must we build on the common victory of the total emancipation of Africa to obtain new successes for our continent as a whole.




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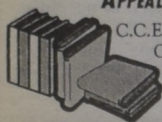
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
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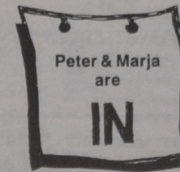
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None of us can grasp eternity

Dear P & M:

I have sent you some information about hell by Herbert W. Armstrong. I'm a senior who, 15 years ago, stopped believing that there is an everlasting hell.

Dear Asking About Hell:

We scanned the material you sent us. Some of it makes sense, especially the word studies of *sheol* (the pit or grave), *hades* (the unseen world) and *Gehenna* (the smelly, smoky garbage pit outside Jerusalem in the Valley of Hinnom). It was also interesting to learn that the etymology of the word "hell" goes back to an early Anglo-Saxon word that literally meant "hole." We would also agree with the authors that many of our mental pictures of hell have come from sources outside the Bible, such as Dante's "Divine Comedy," and contemporary cartoonists and lampoonists.

The main bone of contention in your material about hell is the question of eternal death versus eternal punishment. The first assumes that the day of judgment will see the end of the wicked and their punishment; the second assumes that the day of judgment will continue an eternal state of pain and suffering.

Armstrong takes the first position. Confessionally, Reformed theology takes the second position. It does so because the Bible uses the words "eternal" (Heb. 6:2, Jude 7) and "forever and ever" (Rev. 20:10) to describe the judgment and punishment that awaits unrepentant sinners. In fact, the Revelation passage says that the devil, the beast and the prophet who are thrown into the lake of burning fire "will be tormented day and night for ever and ever." It's pretty hard to argue with that, even though, humanly speaking, we might prefer to conclude that there is no everlasting hell.

The bottom line is that hell is separation from God. In the Apostles Creed we confess that Jesus descended into hell. We believe that this refers to the three hours on the cross when the sky turned black and Jesus cried out the opening verse of Psalm 22: "My God, My God, Why have you forsaken me." What hell it must have been for the Son to feel completely abandoned by the Father!

We could have a theoretical discussion about the way God will deal with evil and mete out his punishment. But what's the point? None of us has a grasp on the concept of eternity. None

of us can really understand what heaven and hell will really be like. Not even Herbert W. Armstrong can know with certainty how we are to understand God's eternal punishment.

There is one thing, however, that we do know with certainty. God's gracious activity is designed to bridge the gap and reconcile himself to us. He wants to conquer the hellish corners in our lives where we experience separation from him. And in Jesus he has.

Dear P & M:

Why do the Nicene Creed and some Christian Reformed liturgical forms say that the Holy Spirit proceeds from both the Father and the Son, when John 14:26 and 15:26 clearly states that the Spirit is sent only by the Father? Why do we pray to the Holy Spirit when Jesus taught us to pray to the Father in his name, while the Spirit works quietly in the background? Asking the Holy Spirit directly is wrong.

Dear Wondering About the Spirit:

Jesus refers to the Father's sending of the Spirit John 14 and 15, but in the very next chapter he also says, "If I go, I will send him to you" (John 16:7). So the Spirit proceeds from both the Father and the Son.

In these chapters Jesus calls the Holy Spirit a Counselor who guides and speaks. In other words, he is to be thought of and addressed as a person, one of the three persons of the Trinity. That's why it's appropriate to sing and pray, "Spirit of the living God, fall afresh on me."

Write to: P & M
 c/o Christian Courier
 4-261 Martindale Road
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Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidkea, Tom Zeyl, Marian Van Til and Bert Witvoet.

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St. Catharines, ON L2W 1A1 Phone: (905) 682-8311 Fax: (905) 682-8313</p>	<p>BOEVE-BATELAAN: Come celebrate with us JANNY BOEVE and ANDY BATELAAN the goodness of our God, who brought us together. Before the Lord and in the presence of our relatives and friends we wish to exchange our marriage vows in Grace Chr. Ref. Church of Cobourg, Ont., Rev. Evert Gritter officiating, on Saturday, September 10, 1994, at 7 p.m. Immediately following the wedding ceremony we would like to celebrate the event with you all in the gymnasium of St. Mary's Secondary School at 480 Burnham St., Cobourg, Ont. A buffet lunch will be served. Anyone with a contribution to the celebration please contact master of ceremonies Mr. Al Lammers, (905) 372-3427.</p>	<p>CORNELIS BONSMMA (COR) Born on Feb. 8, 1932, in Arnhem, the Netherlands, and died suddenly on Aug. 13, 1994, in Brampton, Ont. "Therefore we do not lose heart. Though outwardly we are wasting away, yet inwardly, we are being renewed day by day. For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all. So we fix our eyes not on what is seen, but what is unseen. For what is seen is temporary, but what is unseen is eternal. Now we know that if the earthly tent we live in is destroyed, we have a building from God, an eternal house in heaven, not built by human hands" (2 Cor. 4:16-5:1). After a long career in the insurance industry and many years of faithful care of his wife and family, Cor Bomsma was called home to be with his God. He was predeceased by his daughter, Rita (1967-1973). Cor will be sadly missed and lovingly remembered by: His wife: Meta (Van Zeumeren) — Brampton His children and grandchildren: Annette & Ron Graydon — Terra Cotta Derek, Sean, Neal Brian & Donna Bomsma — Brampton Montycke, Kirstin Dean Bomsma & Marlene Bergsma — Wellandport Madeleine, Adrienne Lori & Bruce Hellinga — Kingston Monique & Hue Phan — North York Philip, Ronald His mother, Antonia Bomsma-de Fluiter of Arnhem. His sister, Antoinette (and Herman) Makkinga of Arnhem. His brothers, Gerrit (and Ali) and Karel (and Carla) Bomsma of Arnhem. The funeral service was held on Aug. 17, 1994, at Second Chr. Ref. Church in Brampton, Ont., and conducted by Rev. Peter Van Egmond and Rev. Jacob Kuntz. Interment was at Brampton Cemetery. Correspondence address: Meta Bomsma, 20 Cherrytree Drive, Apt. 1206, Brampton, ON L6Y 3V1</p>	<p>"The Lord is my Shepherd" (Ps. 23). After a six month battle with cancer CORNELIS SMIT went to be with the Lord on July 30, 1994, in his 81st year. Born on Feb. 9, 1914, in Dirkschorn, the Netherlands. Survived by his dear wife Grace Smit (Veenstra). Dear father of: Bert & Margaret Smit — St. Catharines, Ont. Ralph & Alice Smit — Dunnville, Ont. Francis & Hein Walma — Paisley, Ont. Martien & Amelia Smit — Thorold, Ont. and nine grandchildren. a sister, Gr. Meyer of Orillia, and two brothers in the Netherlands, Jan and Jaap Smit. Predeceased by two brothers Albert and Geert. Correspondence address: Mrs. G. Smit, 1128 Vansickle Rd. N., Apt. 012, St. Catharines, ON L2S 3W1</p> <p>March 10, 1925 July 23, 1994 2 Corinthians 5:1. On Saturday, July 23, 1994, the Lord took very suddenly to His eternal glory our beloved husband, father, grandfather and great-grandfather YTZEN VERBEEK in his 70th year. Beloved husband of Froukje Verbeek (Ritsma) of 40 years. Beloved father, grandfather and great-grandfather of: Judy & Tom Weber — Waterdown, Ont. Angela & Jeff (Christal, Jessica), Andy Jenny & Pete McNally — Waterdown, Ont. David, Katie John & Kathy Verbeek — Acton, Ont. Betty & Gerry Druij — Guelph, Ont. Andrea, Laura (predeceased on July 14, 1991), Shawna, Terri-Lynn Survived by three sisters, two brothers in the Netherlands, one brother in New Zealand. Funeral service was held at Bethel Chr. Ref. Church, Acton, Ont., on Wednesday, July 27, 1994, with Rev. A. Van Giessen officiating. Correspondence address: 31 Victoria Ave., Acton, ON L7J 1Z1</p>	<p>ROCKY MOUNTAIN HOUSE, Alta.: Rocky Chr. School in Rocky Mountain House invites applications for a teaching position in Junior High from Nov. 21, 1994, to June 30, 1995. Preference will be given to those with specialties in science and French and/or physical education. Please send transcripts, resumes including a Christian Education philosophy statement to: Mr. Wm. Slofstra, principal Rocky Christian School 5204-54 Avenue Rocky Mountain House, AB TOM 1T3 For more info. call: (403) 845-3516 or 845-5598 Deadline for applications Sept. 30, 1994.</p>
	<p>Anniversaries</p> <p></p> <p>Brampton Grimsby 1959 September 5 1994 'Sola Gracia' It is our privilege to announce the 35th wedding anniversary of our parents HARRY and HENNY VANDERWINDT (nee BOUWERS) We thank God for his goodness shown to you over the years and we continue to pray for his blessings through the years to come. Each one of us, your children and grandchildren, have been blessed by having you as our parents. You have shown us love unconditional and have given us a solid foundation from which to build our own homes. Ed & Karen VanderWindt — Ancaster, Ont. Matthew, Kathryn, David John & Renee VanderWindt — Bellflower, Calif. Philip, Rachel Mike & Judy VanderWindt — Burlington, Ont. Home address: 4 Hunter Road, Grimsby, ON L3M 4A4</p>	<p>Personal</p> <p>Christian widower, 58, good health, young at heart, would like to meet Christian lady, age 50-60. Please reply to File #2622, c/o Christian Courier, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1</p> <p>Christian widow in good health and young at heart would like to meet Christian gentleman. Age 65-74. Please reply to File #2621, c/o 4-261 Martindale Rd., St. Catharines, ON L2W 1A1.</p>		<p>For Rent</p> <p>Basement apartment for rent. \$350 per month, Read Road, St. Catharines, Ont. Call (905) 937-0416</p> <p>A one-bedroom Mobile Home in Central Florida. Available from Nov. 1 until April 30. Rent seasonal or monthly. \$550 U.S. per month. Special rates for seasonal. Located in small "ADULT" Park, close to Cypress Gardens. For reservations or information, please call: (705) 526-3395</p>
	<p>Births</p> <p>HIEMSTRA: With joy and thanks to God, Rob and Janet Hiemstra announce the birth of our new son JEREMY DANIEL A brother for Adam and Colin. Born Aug. 4, 1994, weighing 4.2 kg. Another grandson for Adriana and Phil Rowswell of Penetanguishene, Ont., Harry Hiemstra of Toronto, Ont., and Coby and Ray Fortin of Newtonville, Ont. "I praise you because I am fearfully and wonderfully made" (Ps. 139:14). Address: 45 Whiteway St., St. John's, NF A1B 1J9</p>		<p>Teachers</p> <p>HOUSTON, B.C.: Houston Chr. School, located in the scenic Bulkley Valley, is in need of a part-time Kindergarten teacher for the 1994-95 school year. Interested teachers are encouraged to contact the school by writing to: Houston Chr. School Mr. Doyle Smiens, Principal Box 237 Houston, BC V0J 1Z0 Thank you for your interest.</p>	<p>Room & Board</p> <p>Student to be at Niagara College, Woodland Avenue, Welland, Ont., looking for room and board during school year near campus. For more information please call Trish Haalstra at (905) 774-3164.</p> <p>Room and board in Kingston, Ont., with Christian family, large bedroom and sitting-room. Private bathroom with shower. For more information, please call: (603) 384-6613 (evenings)</p>
	<p>Miscellaneous</p> <p>Parents' anniversary coming up? Give a gift that gives back. Let us help your parents write their memoirs. Confidentiality assured. References available. Lasting value. Call (905) 988-6174</p>			<p>Job Opportunities</p> <p>MANUFACTURER requires a technically oriented high school graduate for assembly, repairs, and lathe operations. Submit resume to: Personnel Officer 125 Bessemer Road, Unit #16 London, ON N6E 1P9</p>

Classifieds

Real Estate	Job Opportunities	Job Opportunities	Real Estate	Job Opportunities
<p>Lucrative Poultry Business near Orillia</p> <p>On 3.2 acres with newer 3 bedroom home. Price includes 8736 chickens and quota, modern grading station and all other equipment. Excellent family business. Asking \$679,000.00. Call Henry Zwiers, sales representative, Century 21, Don Campbell Real Estate Ltd.</p> <p>(705) 326-4131</p>	<p>Toronto District Christian High School Woodbridge, Ontario invites applications for a</p> <p>DIRECTOR OF DEVELOPMENT</p> <p>responsible for Public Relations, Recruitment to increase enrolment, and assist with fund raising</p> <p>The successful applicant must be:</p> <ul style="list-style-type: none"> — a self-motivated individual with an outgoing personality and ability to promote Christian education — able to establish effective communication with the TDCH constituency — able to initiate and implement plans to increase society membership and student enrolment — able to assist the fund raising committee on major projects. <p>The ability to use computers will be a definite asset.</p> <p>At present this is a part-time (.50) position but could develop into full time with the right person. Employment to commence mid September 1994. Send resume to:</p> <p>Mr. Ren Siebenga, Principal Toronto District Chr. High School 377 Woodbridge Ave. Woodbridge, ON L4L 2S8 Phone: (416) 741-2273, Fax (905) 851-9992</p>	<p>Hollands of Engels</p> <p>HOMELIFE Benchmark REALTY CORP.</p> <p><i>Andy Driesen</i></p> <p>200-32500 South Fraser Way, Abbotsford, BC V2T 4W1</p> <p>Bus: (604) 853-7144 Fax: (604) 853-1839 Res: (604) 854-1560</p> <p>"Serving the Fraser Valley"</p>	<p>Howell Industrial Supplies Limited</p> <p>A medium-sized Industrial Supplies Company is seeking a</p> <p>FINANCIAL OFFICER</p> <p>The successful candidate will have a minimum of five years experience in all aspects of accounting and office administration. The take charge "hands-on" person will be computer literate and possess good interpersonal communication skills as there will be interaction with all levels of management and reporting directly to the office of the President. The customer-driven company, located approx. 70 km west of Toronto. Invites applicants to send their resumes to:</p> <p>Howell Industrial Supplies Limited 11 Armstrong Avenue, Georgetown, ON L7G 4S1 Attention: Albert Snippe</p>	<p>Church</p> <p>Church News</p> <p>Christian Reformed Church</p> <p>Address change:</p> <p>— Rev. Jacob H. Binnema Jr., 14720-108 Ave., Edmonton, AB T5N 1H2. Effective immediately</p> <p>— Rev. Charles Fennema, 3645- 145 Ave., Condo #23, Edmonton, AB T5Y 2S3. Effective mid-Septem- ber.</p>
<p>Bed & Breakfast</p> <p>Do you need a place for family or friends who are visiting this summer? Send them to our air-conditioned comfortable home near Smithville, Ont., on Hwy. 20, close to CRC church. Located in the fruit-belt of the Niagara Peninsula. Farm setting, lots of animals.</p> <p>Please call (905) 957-3087</p>	<p>Music Director</p> <p>Grace Christian Reformed Church of Scarborough, Ont., is seeking a qualified Music Director to develop a vital music ministry. Preferred qualifications would include ability to play organ, piano and/or guitar, direct music ensemble and vocal groups. Remuneration negotiable and subject to qualifications. Please send resume to:</p> <p>Grace Christian Reformed Church 25 Channel Nine Court Agincourt, ON M1S 4B5 Attention: John Kamerman</p>	<p>For Sale</p>		
<p>Bed & Breakfast</p> <p>When in the Midland area, come and relax at our home for a night or two. We offer clean rooms, Dutch hospitality, and a good homecooked breakfast. Your hosts: Hank & Eva Kruij.</p> <p>For reservations call or write to:</p> <p>Best Bed & Breakfast 788 Ottawa Street Midland, ON L4R 1C8 Phone: (705) 526-3395</p>	<p>Look for our Calendar of Events on page 18...</p>	<p>One in Four People Abused</p> <p>Chances are high that every fourth person in your church pew has been abused sometime in her or his life. A 1992 study reveals that 28% of Christian Reformed Church members have experienced physical, sexual, or emotional abuse—which is no different than the national average. The church is called to bring healing to a broken world, and to broken people within the church.</p> <p>Here are some resources to help your church minister to survivors of abuse.</p> <p>To order, call CRC PUBLICATIONS 1-800-333-8300 US 1-800-263-4252 CAN</p>	<p>Your Church Is No Different!</p> <p>TOO CLOSE FOR COMFORT Understanding and Responding to the Reality of Abuse by Beth Swagman</p> <p>This book offers helpful information and practical suggestions on how churches and individuals can best respond to abuse. Questions are included for group discussion (six sessions).</p> <p>#1344-0700CC \$6.50^{us}/8.45^{can}</p> <p>WAKE UP! Wake up members of your church to the prevalence and severity of abuse in your community, the damage it does to relationships within the family of God, and the hope that disclosure offers as a step toward healing. This video comes with a discussion guide, and may be used to introduce <i>Too Close for Comfort</i>.</p> <p>#1344-0701CC \$24.95^{us}/32.45^{can}</p> <p>Buy the set! Order both <i>Too Close for Comfort</i> and the <i>Wake Up!</i> video and save \$2.50^{us}/3.25^{can}. #1344-0702CC \$28.95^{us}/37.65^{can}</p>	

Classifieds

Redeemer College

Redeemer College invites applications for the position of

Community Relations Director

to commence September 1, 1994.

- Areas of responsibility include publications management and relations with media, churches, and the public. The successful candidate will be strong in the areas of writing, editing, and public speaking, and will hold at least a Bachelor's degree but preferably a Master's degree in a related discipline; he or she will have demonstrated effective management skills in an institutional setting.

Applications are also being accepted for the following positions:

- Admissions Counsellor
- Secretary
- Junior Janitor
- Part-time Maintenance Assistant (temporary)
- All candidates will possess and show evidence of an enthusiastic Christian faith and a commitment to liberal arts education from a Reformed Christian perspective.

Inquiries, applications, and resumes should be directed to the Human Resources Director, Redeemer College, 777 Highway 53 E., Ancaster, ON L9K 1J4 Fax: (905) 648-2134; Phone: (905) 648-2131

Calvin Theological Seminary

announces
POSITIONS AVAILABLE

Academic Dean:

2/3 administrative, 1/3 teaching appointment. Applicants should have administrative competence; preferably an academic doctorate in preaching, church education, youth ministry, or biblical studies; ministry experience and an established academic reputation are desirable.

Old Testament:

Candidates should possess an academic doctorate; ability to teach Hebrew, cognate languages, and the latter prophets; competence in computerized language instruction. Ministry experience and an established academic reputation are preferred.

Inquiries, suggestions, and applications concerning both positions are being handled by:

Office of the President
Calvin Theological Seminary
3233 Burton St., S.E.
Grand Rapids, MI 49546

Phone: (616) 957-6086 Fax: (616) 957-8621
DEADLINE: September 30, 1994



Miscellaneous

DORDT COLLEGE

PRESIDENT

Dordt College invites nominations or applications for the position of president. Founded in 1955, Dordt College currently serves over 1100 students in more than 40 academic programs. The college seeks candidates who demonstrate the following qualifications:

- a comprehensive Reformed world-and-life view and an understanding of its application in higher education;
- scholarly insight and the ability to communicate it within the context of Reformed, Christian higher education;
- the ability to provide leadership to the entire college community, including helping to set and implement long-range goals;
- talents for generating enthusiastic support for the mission and work of the college;
- the ability to maintain positive relationships with other organizations, both within and beyond higher education;
- a vision for the future of Dordt College.

Applications and nominations are requested by October 15, 1994. Plans are to make an appointment during the 1994-95 year, with the term to begin in the summer of 1996. Materials should be sent to:



Presidential Search Committee
Dordt College
498 4th Avenue N.E.
Sioux Center, Iowa 51250-1697

FROM COAST TO COAST

ENGLISH RADIO:

BRITISH COLUMBIA

Abbotsford-CFVR	7:30am	850
Burns Lake-CFLD	9:15am	1400
Kitimat-CKTK	8:30am	1230
Osoyoos-CJOR	8:00 am	1490
Penticton-CKOR	8:00 am	800
Port Alberni-CJAV	7:00 pm	1240
Prince George-CIRX	7:00am	94.3
Princeton-CIOR	8:00 am	1400
Smithers-CFBV	9:15am	1230
Summerland-CHOR	8:00 am	1450
Vancouver-CJVB	7:00 am	1470
Vancouver-(fm)	7:00 am	103.3
Vernon-CJIB	9:30pm	940

ALBERTA

Brooks-CKBR	8:00am	1340
Edson-CJYR	10:00am	970
Ft. McMurray-CJOK	8:30 am	1230
High River-CHRB	6:30am	1280
St. Albert-CHMG	8:00 am	1200

SASKATCHEWAN

Estevan-CJSL	8:00am	1280
Weyburn-CFSL	8:00am	

MANITOBA

Altona-CFAM	9:30am	950
Steinbach-CHSM	9:30am	1250
Winnipeg-CKJS	9:15am	810

ONTARIO

Ajax-CHOO	9:30am	1390
Atikokan-CFAK	9:30am	1240

Burlington-CING (fm)	8:00am	107.9
Chatham-CFCO	6:00 am	630
Fort Frances-CFOB	9:30 am	640
Guelph-CJOY	10:00pm	1460
Hamilton-CHAM	6:30 am	1280
Kapuskasing-CKAP	9:00am	580
Kingston-CFMK	6:30 am	96.3
Newmarket-CKDX	9:00 am	1480
Oshawa-CKAR	8:00am	1350
Owen Sound-CFOS	10:30am	560
Pembroke-CHVR	10:00am	1350
St. Catharines-CKTB	7:30pm	610
Samia-CHOK	7:30am	1070
Stratford-CJCS	8:45am	1240
Windsor-CKWW	8:30am	580
Wingham-CKNX	10:30am	920
Woodstock-CKDK (fm)	8:00am	102.3

NEW BRUNSWICK

Newcastle-CFAN	9:00am	790
Saint John-CHSJ	9:00am	700

PRINCE EDWARD ISLAND

Charlottetown-CFCY	7:00am	630
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QUEBEC

Montreal-CFQR (fm)	7:30am	92.5
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NOVA SCOTIA

Digby-CKDY	6:00am	1420
Kentville-CKEN	8:30am	1490
Middleton-CKAD	8:30am	1350
New Glasgow-CKEC	7:30am	1320
Sydney-CJCB	8:00am	1270
Weymouth-CKDY	8:30am	103.1
Windsor-CFAB	8:30am	1450

FRENCH RADIO:

Perspectives Réformées

ONTARIO

Cornwall-CFXX	9:30am	1170
Timmins-CRCL	9:30am	620

QUEBEC

Montreal-CHRS	8:00am	1090
Valleyfield-CFLV	8:45am	1370

TELEVISION:

Faith 20-TV

(Monday to Friday)

Ontario 5:30am | |

on the Global TV Network
Check your local listings for cable outlets airing Faith 20.

Vision-TV

(every Saturday)

British Columbia	4:00 & 7:00pm
Alberta	5:00 & 8:00pm
Sask. & Manitoba	6:00 & 9:00pm
Ontario & Quebec	7:00 & 10:00pm
Nfld., N.B., N.S. & P.E.I.	8:00 & 11:00pm



THE
BACK TO GOD
HOUR

P.O. Box 5070, Burlington, ON
L7R 3Y8 (905) 336-2920

Classifieds/Events

Bed & Breakfast	Bed & Breakfast	Miscellaneous	Events	Job Opportunities
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BED & BREAKFAST

Enjoy your stay at the 1994 Outdoor Farm Show in Burford, by staying at one of our Bed & Breakfast homes, reasonable rates with full breakfast included. Rates are - Single: \$35.00, Double: \$45.00, taxes included. All proceeds to John Knox Christian School, Woodstock. For reservations and details call: 519-537-5594.

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Sid Vandermeulen

Contact us first when you think of moving to Edmonton and district.

Het vertrouwde adres.

Attention Students:**HURON CAMPUS MINISTRY**

"The Church in the Woods"
The Waterloo CRC

warmly invites all new Waterloo-area students, their parents and friends to a

SPECIAL STUDENT WELCOME SERVICE
Sunday, Sept. 11, 1994, at 10 a.m.

After the service information about Huron Campus Ministry will be presented and an excellent luncheon provided.

The HCM Fellowship begins Sept. 14, 1994, in McKirdy Hall, St. Paul's College at 4:30 p.m.

Please contact Chaplain Graham E. Morbey (886-1474) for further information and assistance.

The Waterloo Christian Reformed Church is located at 209 Bearinger Rd., off Albert St.

Miscellaneous
CHRISTIAN COURIER
needs
TELEMARKETERS

As part of our Spring '94 promotion campaign, **Christian Courier** conducted a pilot telemarketing project in St. Catharines, Ont. Four loyal CC supporters spent a few evenings on the phone and the result was 56 new subscribers!

We need local volunteers all over Canada to conduct similar campaigns. It's too expensive to engage in telemarketing from St. Catharines. Key is: those who do the phoning must **know** the people in their community and must have a **warm heart** for CC! You can't beat the personal touch.

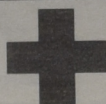
Don't let telemarketing scare you... it's a matter of simply phoning certain people between the hours of 5 and 7 p.m., for, say **two or three** evenings. We will supply you with a kit containing a) a computer printout of the subscribers in your area, and b) some simple instructions.

Christian Courier needs help! We simply need to expand our subscriber base. Please write, phone or fax me or Bert Witvoet. Thank you very much!

Stan de Jong
Business Manager

4-261 Martindale Road, St. Catharines, ON L2W 1A1
Phone: (905) 682-8311 Fax: (905) 682-8313

YES
YOU CAN



The Canadian
Red Cross Society ^{NC}

Learn First Aid. Let
us show you how!

Look for
Peter and Marja
on page 14...

**Calendar**

Sept. 5 "Kaatsen," 11:30 a.m., Sherwood Park, Stoney Creek, Ont. Barbecue to follow.

Sept. 5 "Peter Tigheleer and Band" in concert, 8 p.m., Redeemer College, Ancaster, Ont. Tickets \$8/\$10 (student/others) at the door.

Sept. 6 Redeemer College Convocation, 10:15 a.m., RC, Ancaster, Ont. President Cooper speaks on: "Building Academic Community" as based on Eph. 4:3. All welcome!

Sept. 9 Special evening in honor of Peter Zwart upon his retirement from CRWRC. At 7 p.m., Toronto Airport Delta Hotel (801 Dixon Rd.), Etobicoke, Ont. Speaker: Ben Vandezande. Tickets \$25. Info.: (905) 336-2920.

Sept. 9 Retirement evening for Rev. and Mrs. Charles T. Fennema, 8 p.m., Knox Chr. School, Bowmanville, Ont. (Farewell service on Sunday, 10 a.m., Rehoboth CRC). Info.: (905) 623-1989.

PASTOR

Trinity Christian Reformed Church of Edmonton, Alta., is seeking a new pastor. Please send your profile/resume to: **Pastor Search Committee, c/o Trinity CRC, 13427-57 Street, Edmonton AB T5A 2G1**

Ebenezer Senior Home
Abbotsford, B.C.

in the beautiful Fraser Valley requires a

Licensed Dietitian

Responsibilities will include: Nutritional Consulting; Meal Planning; Supervision of Kitchen personnel and Dining Room; Purchasing and ordering supplies; Food preparation.

— Ability to speak Dutch will be an asset.
— Salary: negotiable and subject to qualifications.
Please send resume to:

EBENEZER HOME
33433 Marshall Road, Abbotsford, BC V2S 1K8
Fax: (604) 853-8108

Sept. 10 "The Sacred Diary of Adrian Plas," a one-man theatrical show about a man's spiritual journey, 8 p.m., Red. Coll., Ancaster, Ont. Tickets \$8/\$10 (student/others) at the door.

Sept. 14-24 Organ and trumpet concerts by Andre Knevel and the Brouwer Brothers from the Netherlands. All events start at 8 p.m. Sept. 14: Queen St. United Church, Lindsay, Ont.; Sept. 15: Providence CRC, Beamsville, Ont. (with "Mattaniah Male Choir"); Sept. 16: Ebenezer Chr. Ref. Church, Jarvis, Ont.; Sept. 17: First CRC, Sarnia, Ont. (with "Con Spirito Choir"); Sept. 20: St. Andrew's Presb. Church, Ottawa, Ont.; Sept. 22: Rehoboth Can. Ref. Church, Burlington (West), Ont.; Sept. 23: Maranatha Can. Ref. Church, Fergus, Ont.; Sept. 24: Melrose United Church (Locke & Homewood), Hamilton, Ont. (with "Mattaniah Male Choir").

News

Presbyterian confession

The Presbyterian Church in Canada has now joined the Anglican and the United churches in making a public confession with respect to Canada's aboriginal peoples. The Presbyterian's 120th General Assembly adopted this confession (the attempt to make it an "apology" failed) and the statement also received an official title: "The 1994 Confession of the Presbyterian Church in Canada Regarding Injustice Suffered by Canada's First Nation Peoples." The assembly was addressed by Chief Eli Mandamin from Shoal Lake, Ont. (See the July/August issue of the Presbyterian Record.)

"The confession acknowledges that the Presbyterian Church co-operated with the government of Canada to assimilate aboriginal people. Although many members of the church gave themselves in love and compassion on behalf of aboriginal brothers and sisters, the confession also admits to the church's cultural arrogance in believing it knew better than the aboriginal people what they needed.

"The confession acknowledges our church's role in residential schools where children were deprived of their traditional ways and customs, where disciplinary practices were used which were unknown to the aboriginal peoples, and where students were exploited with physical and psychological punishment beyond natural care and discipline.

"The confession concludes by acknowledging that lives have been deeply scarred by the effects of this mission and by asking for forgiveness from God as well as from aboriginal people. The report concludes: 'With God's guidance, our church will seek opportunities to walk with aboriginal peoples to find healing and wholeness together as God's people.'

"While addressing Assembly, Chief Mandamin raised a feather in one hand, symbolic of

Native culture, and a sheaf of papers in the other, symbolic of Western culture. He talked about how the two had been intertwined to the detriment of both. 'Your schools,' he said, 'served your purposes, not ours. Your goal was to civilize and Christianize the pagans. To do this, you used our most precious possessions, our children.'

"He indicated the goal of the Native People was for their children to gain skills in an environment of cultural and religious respect. He expressed disappointment that 'some of you might be looking to the legal profession for moral guidance.' He assured the assembly: 'Our nation seeks a new relationship with you. We should do it as partners, not adversaries.' He indicated he hoped that after a hundred years we were about to start the difficult journey to reconciliation. Native people are a patient people, he said. They have not lost confidence in goodness to emerge. He concluded by inviting the moderator to visit the aboriginal peoples on his reserve.

"When he finished speaking, other members of the band joined him on stage. While the assembly provided a prolonged, standing ovation, the moderator, clerks and members of the band embraced."

Kitchener, Ontario

First Christian Reformed Church has moved. We outgrew and sold our premises on Ottawa St. and are actively working towards completion of a new church building. The facilities of Woodland Christian High School (R.R. #1, Breslau, Ont.) are being used temporarily for worship. Our 6 p.m. services on Sunday, Aug. 7 to Sept. 4 (inclusive) will be held at Waterloo CRC, 209 Bearinger Rd., Waterloo, Ont.

Church mailing address:

c/o D. Flikweert, Clerk

35 Cecile Dr., Kitchener, ON N2M 1V2

Church press

Jacob Kuntz

Moral cancer

Dr. John Redekop (who is now on the faculty of Trinity Western University in Langley, B.C.) is, like many other Christians, disturbed by the development of gambling in our country. He is shocked that this "moral cancer" is presented by some politicians and businesspeople as a good thing, good for the local economy, and that across Canada people are beginning to ask for more gambling opportunities (see Mennonite Brethren Herald of June 24).

"How times have changed! Until a few decades ago, virtually all governing and opposition parties in Canada vigorously and vehemently denounced lotteries. Generally, participation in institutionalized lotteries was illegal. I recall the secretive transactions associated with the Irish Sweepstakes. As an adolescent I was urged not to participate. The warnings and the explanations made sense to me. I never did.

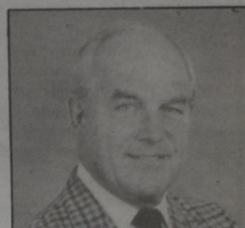
"Significantly, the most forceful and sincere denunciation of publicly run lotteries and casinos came from the New Democratic Party. I was deeply impressed, and greatly respected the NDP (before 1960 known as the CCF) for taking such a stance.

"The noble denunciation of a 'regressive tax on the poor' and

'encouragement of a pursuit that adds nothing to the economy' and actually 'reinforces evil behavior' has, at least in Ontario, transformed itself into its opposite. During an intermediate phase the Ontario government almost sheepishly stated that it had legalized gambling because, during a deep economic recession, it simply 'needed the money.' The intrinsic evil in gambling was still acknowledged.

"No more. Today the subtle moral cancer is touted virtually as a sign of real economic well-being. I suppose that's the part which really shocks me. This whole sorry situation took on new meaning for me when on May 28, in a bold, full-page headline the *Kitchener-Waterloo Record* reported that 'business groups want gambling in K.-W.' A large second headline

quotes



said, 'Lobby for casino, local politicians urged.'

"The story continued at length about what needed to be done in order to get 'a good thing' underway in Kitchener-Waterloo. Perhaps the local hospitality association and other leaders should consider additional short-term ventures to raise money. Milan and Rotterdam have raised large sums through legalized prostitution. Chicago politicians raised millions by kickbacks from organized crime. Haight-Ashbury in San Francisco has prospered from nurturing homosexual activity. Cocaine traders have paid handsome revenues in Colombia, Panama and the Caribbean. The sale of children into slave prostitution pays well in Thailand. I could cite additional possibilities for our government. But what else should we be saying?"

Ongoing struggle

The Catholic New Times (June 26) is not happy with the vocabulary in the new Catechism of the Catholic Church, issued by Pope John Paul II. It is male-centred, says the editorial; it does not foster mutual respect. It may even discourage women from participation in the life of the church.

"No one expected Pope John Paul II to change his mind on the question of the ordination of women. He has always said that choosing men as priests is a decision made by Christ in the light of divine wisdom, valid for all time.

"So why did it seem necessary to be even more 'definitive,' to insist that even to ponder the question is to risk 'leading consciences into error'?"

"No one expected the

catechism to use feminine language for God.

"But why did it seem necessary to publish a text which deliberately uses old-fashioned language to describe humanity, a vocabulary sure to offend even the mildest of sensibilities around inclusive language?"

"Theologians will debate the technical weight of the latest apostolic letter. Commentators will sincerely hope that the 'man' language in the catechism

will not discourage readers from benefiting from such a fine piece of work.

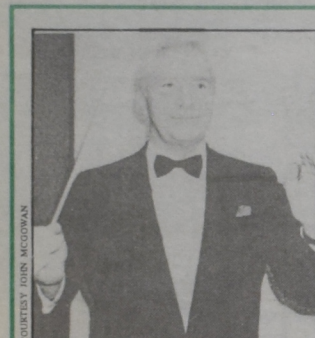
"But the real impact on the church will happen in ordinary homes, and classrooms and parishes.

"Nobody can claim it's essential to the faith in 1994 to say 'man' instead of 'humanity,' and so on. But many will experience that vocabulary as needlessly provocative: as a coded message that the church might be better off without those Catholics who take feminist challenges seriously."

Jacob Kuntz is a retired Christian Reformed pastor who lives in Brampton, Ont., and works part-time in Holland Christian Homes.

News

The band plays on in downtown Toronto



Silver band conductor Alan Moody

John Mc Gowan

Silver bands often have a military or civic connection. But Metropolitan United Church in downtown Toronto has its own silver band. And it celebrates its 60th anniversary this year.

The original Methodist congregation was formed in 1818. When Presbyterian and Methodists united in 1925 the present congregation was formed. A devastating fire left only a church tower standing in 1928.

Re-built in 1929, the church now identified by the City of Toronto as an historic building to be preserved is home to a long tradition of outstanding preaching and inspirational music. The band evolved through a group of breakaway musicians from the Salvation Army.

"I don't think the original people believed we would last 60 years," says band manager Ken Allen. "We've seen various upheavals through the years but we are still going strong."

In the aftermath of the fire the congregation was lacking in numbers. The band began to play Sunday evening concerts on the front lawn of Metropolitan. Then Rev. Ray Mc Cleary invited them to play as part of the evening service and the church became the band's permanent home.

Social outreach has always

been a feature of the band's life. In the early days it took the form of "Pleasant Sunday Afternoons" in the church gymnasium. A program of music was followed by refreshments provided by the all-male band members' wives. Help and support was offered to the needy people of downtown.

When the concerts were discontinued in 1962 a total of 700 had been performed. Dwindling membership in the band became a serious problem and in 1962 a "Save the Band" committee was formed.

Following a summer of knocking on doors a number of former members were enticed back. Since then membership has remained stable and the band sometimes attracts players from faculties of music at various universities.

Weekly rehearsals for the 10-month concert season are held in the Chancel Room of the church. An average attendance of 28 out of a total membership of 35 supports Allen's contention that a high standard of *esprit de corps* prevails.

During the early years nearly all the members lived in Toronto. Nowadays at least a third of them hail from Oakville, Brampton and Sutton. There are now 10 women in the band. The band is self-sustaining, buying its own uniforms, repairing instruments and looking after expenses through donations received throughout the year.

Varied purpose

About half of each year is spent playing at Metropolitan United Church for worship services, special events and con-

"A high standard of esprit de corps prevails."

certs. Outreach fills the rest of the year. The band has played at church services in 44 different United churches. Presbyterian, Anglican, Baptist, Pentecostal and Salvation Army places of worship have also thrilled to the band's skill.

Regular concerts at Scarborough Civic Centre are always standing-room-only events. The programs are quite likely to include such pieces as the introduction to Act III of "Lohengrin."

"If we didn't do this there would be no challenge for us," says Allen.

The quality of playing throughout the years has been maintained by five conductors. At present, Alan Moody wields the baton. Previous conductors Alf Pierce, J. Allan Wood, Ted Robbins and Wally Mason were all men of great experience who

audiences would not listen to a concert of years ago at Metropolitan with its overtures." He is happy to supply the versatile, contemporary music now expected.

The band's music library is on the third floor of the main church building. Around 1,800 selections line the shelves. They are looked after by librarian and treasurer Bob Palmer. New pieces are added regularly, purchased through the band's funds.

A special concert was held at the church to mark the band's 60th anniversary. It featured a massed choir from five United churches. Then, on July 1, the band set out on an anniversary tour.

That tour opened with a concert at Niagara-on-the-Lake. A church service in Orillia on July 3 was followed by a concert in Couchiching Park. July 4 saw the band participating in the Quinte Summer Festival in Picton, followed by a church service in Lindsay.

Dr. Malcolm Sinclair, Metropolitan's singing minister, was the guest soloist during the tour. He has sung with the band



Band rehearsal in Chancel Room.

showed considerable talent and love for the position.

Moody has stated that the "Metropolitan Silver" is much more than a fine band. It is a heritage — a legacy. Lovingly passed down through the years it has always been dedicated to the uplifting of soul and spirit.

Its "extended family" status is made possible by the affection and concern shown by the families of band members.

Music styles have changed

The types of music have changed through the years. Moody says that "today's

several times.

History surrounds both the band and the church. The congregation celebrated its 175th anniversary last year. The church carillon was presented in 1922 by Chester Massey. It was the first harmonically tuned instrument in North America, with 23 bells, the largest weighing four-and-a-half tons.

On a personal note, Ken Allen remembers, while expressing faith in the future of the band, that his mother attended the funeral of the Salvation Army's General William Booth.

News Digest

Bird's eye view

REDBERRY LAKE, Sask. (Canadian Scene) — Visitors to Redberry Lake Migratory Bird Sanctuary in Saskatchewan get a bird's eye view of sensitive colonial birds such as the white pelican and endangered species like the piping plover. This is done without disturbing the birds through a video camera set up in the middle of the nesting colonies at the sanctuary. The cameras are operational from April to August.

Exchange programs get directory

OTTAWA (Government of Canada) — Those who want to learn more about domestic and international exchange programs available in Canada will now be able to refer to a directory published recently by the Department of Canadian Heritage.

Exchange Opportunities for Canadians provides information on about 80 domestic and international exchange programs available to all Canadians, ranging from youths to seniors. It lists programs for secondary and post-secondary students, educators and professionals.

The directory will be useful for Canadians of all ages who wish to explore their own province or territory, another part of Canada or another country through correspondence, technology or travel.

Edmonton youth given jobs

EDMONTON (MCC) — Mennonite Central Committee (MCC) has signed a \$200,000 contract with the Canadian government to assist unemployed young people in Edmonton. MCC was selected as one of 67 experimental projects by the Youth Service Canada Program.

Each participant will receive a bi-weekly stipend of \$310. At the end of the project they will receive a \$2,000 bonus which can be used to return to school, pay off a student loan or establish a business.

Going down... or up?

This parachutist jumps from a plane and halfway down meets a man coming up. "D'you know anything about parachutes?" he yells to the man. "No," came the answer, "D'you know anything about Coleman stoves?"

Told by Ary DeMoor, Edmonton, Alta.